MARCH
1938

UNITY

IN HIS NAME
by Charles Fillmore

ABSOLUTE RELIANCE
by Marjory H. Stageman

15¢

TO BE USED FROM

MARCH 20 to APRIL 19

Healing

Thou art the strength of my life, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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All Thine is mine, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 88 MARCH, 1938 NUMBER 3

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PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

In His Name

AND THEY WENT FORTH, AND PREACHED EVERYWHERE, THE LORD WORKED WITH THEM, AND CONFIRMING THE WORD BY THE SIGNS THAT FOLLOWED.

BY CHARLES FILLMORE

THE DAY OF Pentecost is recorded as the beginning of the spread of Christianity throughout the world.

The followers of Jesus had received the word but were looking to the Master for its fulfillment. But He was taken away and they were left to their own resources. He had told them that the Holy Spirit would not come until He had gone away. So long as we depend upon some external personal authority for the truth we shall fail to open the way for the Spirit within us. "Know ye not of yourselves what is right?"

The Holy Spirit is the teacher appointed by God for every soul.

One who has opened his soul to the instruction of the Holy Spirit develops an intuitive knowing, which teachers and books confirm. The most startling statement or revelation of Spiritual truth brings no exclamations of astonishment to such a person, because he seems in some mysterious way to have had identical revelations. He listens to teachers with interest, with his inner consciousness continually asserting, "I knew all that before."

If he knew it all before, why didn't he tell it?

Just here is one of the peculiar conditions of Holy Spirit instruction. Unless the student has unusual faith

and confidence in his spiritual guide his mind fails to register the inner instruction of the Spirit. Words uttered by a teacher with assurance impart life to the lessons that have registered faintly and strengthen the timid soul.

Although we must all get our development from the Spirit within, teachers and books will be very helpful as reminders of the Truth that we already know but have not applied. The teacher suggests the way to application of our innate talents.

Jesus had instructed His students for over three years and promised them that in His name they would make contact with the Holy Spirit or executive power of God and be enabled to do mighty works, such as "preach the gospel," "heal the sick," and the like.

Jesus taught them that they were very close to a kingdom out of which by their word of faith they could

The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith.

—PROVERBS

summon anything they might need. He called it the kingdom of the heavens.

After the baptism of the Holy Spirit at Pentecost Peter and John began their healing work, curing the lame beggar at the door of the Temple, as related in Acts 3:1-10.

Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive

an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

Just as Peter's sermon has been duplicated thousands of times by the followers of Jesus so quite as often in various forms this miraculous healing has occurred. Sometimes it has been instantaneous but more often gradual. But it has always come from the one source of all life and existence, the Spirit of God active in the minds and bodies of men.

In the thousands of testimonial meetings held all over the world every Wednesday night you may hear the attestations of those who have been healed of maladies fully as real and apparently as incurable as the one told of in the 3d chapter of Acts. Had these marvelous healings taken place two thousand years ago they would have been recorded as miracles, inscribed on parchment and preserved in rolls that would form our Scriptures. As stated by Jesus and corroborated in history, no prophet is honored in his own country or, we might add, in any country before he has been dead at least five hundred years.

Modern spiritual healing has however been taken out of the miracle realm into the scientific. A miracle involves the supposition that a special dispensation is involved in the process and that it can only be repeated

when God so decrees. It is now very clear to those who have developed their spiritual discernment that God created man perfect in the beginning, healing is merely a reversion to the perfect type. The key that unlocks man's mind to this original perfection is his thought, especially his concentrated thought called faith.

When man thinks in harmony with Divine Mind he automatically expresses health, but when he sets up cross-currents by thinking evil he manifests sickness and disease. But the original impetus to health given us by creative Mind is so persistent that it asserts itself constantly in spite of our disregard of its laws. Men constantly outrage and antagonize God's laws in mind and body yet continue to live. But while the destructive mind reaches the limit in one incarnation and the body is devitalized by slow disease or rent asunder by violent accident, the soul retains its identity, and after a rest or sleep it revitalizes another body, and another. Then the soul loses its place in the great creative plan and, as Paul says, is "rejected." Paul says, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

On the other hand, those who identify themselves with the spiritual man within and co-operate with Jesus Christ in thought and deed quicken the inherent healing and restorative forces of God and nature and without specific treatments for disease are healed of disease. A case in point is that of a woman who was told by a doctor after examination that she had a tumor and that the only remedy was an operation for its removal. She consented and made an appointment for the operation. But she was nervous and weak and was afraid that she could not bear the shock. A friend sug-

gested that she defer it and go to a certain Christian healer and take treatments to build up her strength and compose her nerves, which she did. When she became strong and poised she renewed her appointment with the surgeon for the operation. She was again examined and greatly to the astonishment of the surgeon the tumor had disappeared. She was questioned as to what she had done and her reply was "Nothing."

This is not a rare example of the work of the Spirit but it is being repeated year in and year out everywhere. I could cite scores of healings of like nature that have come under my observation. The fact is that when the focal center, the I AM, of man is quickened and begins its creative work in Spirit the whole man comes under a law or process of restoration. The perfect-man idea, the Christ of God, is set into action and the man is moved to bring forth that innate perfection of God, which was his in the beginning. This rejuvenation of man is promised in Psalm 103:

"Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."

Jesus stressed the power of His name. "Whatsoever ye shall ask in my name, that will I do."

"Father, glorify thy name. There came therefore a voice out of heaven, *saying,* I have both glorified it,

and will glorify it again."

The perfect man is the glorified God.

"He that hath seen me hath seen the Father."

God as principle is potential man and that potentiality is demonstrated in perfect man. All of God is epitomized in perfect man. "All things whatsoever the Father hath are mine."

God principle looks to perfect man for its expression. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Man's chief object is to glorify God the principle, and we have our appointed place in the work. "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you."

"And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

"And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

History recites that the followers of Jesus for three

hundred years after His ascension did do the marvelous works that He promised, especially in the way of healing the sick. The Book of Acts tells of some of their work in the first century but not all. The fact is that up to the very present moment the signs that Jesus promised would follow a true Christian have been in evidence.

The Christian Church has personalized God, enthroned Him in a sky heaven, and imagined Him a temperamental autocrat who can be cajoled and persuaded to change His mind, who gets furiously angry with the wicked every day and condemns millions of His ignorant children to an eternal hell of fire and brimstone.

This conception of God has formed a fear consciousness in the race mind and instead of the love

Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—MALACHI

of God taught by Jesus as the magnet that would draw all men to Him we have the fear of God that drives men away from Him. Now the love of God is again being taught by the followers of Jesus and the teaching and preaching is reproducing the signs promised in apostolic days.

The keynote of Jesus' ministry is love. Love is a quality of Being that must be demonstrated by God's children before the human family can be said really to exist. Existence without love as a ruling factor in human conduct is a race tragedy, a mad stampede spurred on to the precipice of destruction.

The Triumphant Formula

GOD'S WILL IS OUR OWN DESIRE CORRECTLY INTERPRETED. IT IS THE WAY FOR OUR GOOD TO BECOME MANIFEST MOST EASILY, QUICKLY, HARMONIOUSLY, AND SUCCESSFULLY.

BY RUSSELL A. KEMP

DO WE NOT as a race need a truer idea of what constitutes God's will and its relationship to our daily lives? Our struggles to obtain the good we desire and our frequent failures and delays in getting it prove that because we lack understanding of God's will we are directing our efforts and choosing our endeavors without the measure of intelligence that insures success.

How many have any idea of what "will," as we call it, really is? To most of us it means stubbornness, what Dr. Frank Crane calls "won't power," the ability to refuse or abstain from certain things when desired. This is only one aspect of will and the most negative. We are not continually refusing or abstaining from certain things, but we are continually choosing between one thing and another. Choice is continuous, because every conscious moment we are choosing which one of several things shall claim our attention. It is choice that is the first and greatest activity of the will, and choice means intelligence in action. So if we have our will fixed on some objective, we might ask ourselves what measure of intelligence we used in choosing this objective which we are trying to attain.

If our efforts to reach our objective meet with con-

tinued opposition, if the fulfillment of our desires seems withheld, if inharmony or lack persists in spite of our best efforts, it is possible that we do not really know our own mind. It is still more likely that we are working against our own desires and not with them. Here is where understanding of God's will is vitally necessary. Without understanding God's will we cannot understand the source of our desires or their relation to the larger purposes of life. In this case our misdirected efforts usually oppose and hinder the attainment of our desires. We really lack the necessary intelligence to co-operate with God, our good, for God is all the good there is.

A parallel to such misdirected effort is found in the common experience of a beginner on the bicycle. He does not choose to hit the rock on the road; he chooses to avoid it. But usually he hits the rock in spite of his best attempts, because of reversed effort. The activity of his eyes defeats the activity of his hands and will, because he has not yet learned to look where he wants to go. Therefore in looking at what he wants to avoid he hits it, a result of cross-purposes on the part of his hand and eye.

It is cross-purposes expressed through affirmation and vision, through meaning and speech, through purpose and effort, that produces the topsy-turvy world, where disappointment and failure are accepted as divinely sent, a world of which Coleridge wrote:

"It sounds like stories from the land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains."

Yet this is no part of God's will for man, since we are His children; and, as Jesus said, "it is your Father's good pleasure to give you the kingdom." To all who

are struggling in spiritual or material ways, who are tempted to believe in failure, discouragement, or injustice, the soundless voice says, as it once breathed to me, "O child of the eternal purpose, all that is needed is forever pressing to be! Will you not let it?"

Do you believe this? Do you believe that it is the "Father's good pleasure to give you the kingdom"? Would you like to know how to let this good which you need and desire come into your life easily, beautifully, and joyously? Of course you would. Then you must admit you need more intelligence; for you need to be aligned with God's will.

Remember, will is intelligence in action; first as choice, then as persistence in pursuing that choice. God's will then must be God's intelligence in action, first as an agency for choosing or selecting from the infinite storehouse whatever good you need, then as a means of accomplishing the manifestation of this good.

Willfullness is also intelligence in action, but a very limited, a very small, intelligence. Willfullness is really wrongheadedness. It is like a man struggling against the water that would lovingly support him if he knew how to let it; then struggling with his rescuer from sinking as well. Take a hint from the Chinese maxim "What is right is easy." All willfullness arises from the circumscribed knowledge, from faulty viewing with limited vision. The struggle and futility that arise from willfullness are the result of our trying to obtain separately what can only be obtained as a part of something else; that is, as a part of God's plan or God's will.

In thinking of God's will let us put away our old idea of Him as a great being afar off from us. God's will is the divine intelligence in us in action: first to

select from the myriad forms of God's goodness, from His wealth of divine ideas, that which would please us best and benefit us most; then to bring it into manifestation through us, by us, and for us with the greatest possible benefit to all.

"Your heavenly Father knoweth that ye have need of all these things," said the Master. Before we can choose, before ever we are aware of desire stirring in us, the divine inner intelligence that Jesus called the Father, has flawlessly and unerringly chosen for us. This choice is God's will. God's will therefore is our own desire correctly interpreted. It is the way for our good to become manifest most easily, quickly, harmoniously, and successfully.

Why then our reluctance, our customary shrinking from using the triumphant formula "Not my will, but thine, be done"? Is it not because of the tragic associations connected with Gethsemane? We forget that the Crucifixion was the greatest earthly triumph of earth's greatest success, Jesus Christ. By choosing to let the divine intelligence rule He attained His last and greatest success while in the flesh. But success attended Him in every line. Was He not a great success as a teacher? We still echo His words. Was He not a great success as a physician? He never lost a patient. Was He not a great success as a philosopher? His ideas rule modern thought. Was He not a great success as an idealist, a lover of mankind, a model of the good life? Yet the keynote of His life was "I seek not mine own will, but the will of him that sent me." He was the supreme example of success through willingness.

And what is willingness? Intelligence in action also: sometimes, in our case, just a partial degree of intelligence, even as willfullness was. But with this

difference. Willingness is sufficient intelligence to glimpse something of the truth that all that is needed is forever pressing to be. Willingness is sufficient intelligence to seek alignment with this good which is forever pressing to become visible, and to assist in bringing it into view.

If before we can desire divine intelligence has desired for us, what then must be true of our desire? Why, that it is a glimpse "through a glass darkly," of God's desire in us and for us. Sometimes our desires are but a garbled version of God's desires for us. Sometimes we misinterpret them utterly, grasping after shadows and missing the reality.

"What is right is easy." Then struggle, friction, defeat, or delay is proof that we are not working in accordance with divine wisdom, that in our efforts to obtain our choice we are not expressing a large enough measure of that divine intelligence which chose it for us in the first place.

"Not my will, but thine, be done" said the Great Demonstrator at the summit of His earthly career. What was He striving to bring forth? Freedom for mankind. Did He not understand God's plan or will for doing this? Oh, yes, He had seen the means to be used and knew what they entailed on His part, for it had been shown Him on the Mount.

His need at that moment was not for intelligence to comprehend or choose but for power and strength to accomplish. This still meant need of God's intelligence in action. We are given to thinking of intelligence or knowing in an academic way as the mere possession of knowledge and not the active power of it. In his book "Wandering among Words" Henry Betts says, "The word 'can' is from the Anglo-Saxon *cunnan*, to know."

To know and to be able to do are in truth one. Divine knowing, true knowing, God's intelligence in action, not only comprehends but does.

So when used by us the triumphant formula "Not my will, but thine, be done" means first of all that we say to our higher self, the Christ or superconsciousness in us, "Not my choice of good but Your choice. Not my garbled, distorted, dimly glimpsed idea of the good that is pressing to be, but Your perfect concept of it. Not my limited, difficult, wrongheaded way, but Your right and easy way."

Then by means of the triumphant formula we also invoke the executive ability of Divine Mind, that which gets things done. Because we are largely prevented from interfering with it this divine intelligence does function successfully in our body. God's will for us is perfect health, and perfect health is the successful outcome of the myriad delicate and involved operations carried on in our body by divine intelligence. Health then is the successful action of God's will physically. Similarly prosperity is the successful action of God's will materially and financially. And happiness is the successful action of God's will socially.

Notice the words "be done." They mean successful accomplishment. Their use implies in effect: "Not my limited personal efforts but the great resistless sweep of the universe. Not my little personal powers, my tiny struggles, my clutching and grasping, but the calm efficiency of divine order and the peaceful bringing into view of that which is."

Child of the eternal purpose, all that is needed is forever pressing to be. Will you not let it? You are willing now to pray for divine intelligence so that you may choose and accomplish in the resistless sweep of

God's will, which you know to be the highest version of your own desires, the truest conception of your own good. Then let us decree joyously, until we rejoice in their effect, these words:

My eyes are opened, and I see clearly. I walk in the light of Truth. No willfullness binds me to my past limitations, for the light of the Christ mind is constantly enlarging my mental horizon and revealing to me new Truth. I am free to hear and to do the will of God, and I rejoice. Not my will but Yours be done, through Jesus Christ and His love. Amen.

Love's Reply

By Dorothy Callaway

Love, you come unbidden, undesired
To me, who now would shun the fairest rose
And so avoid the thorn. My heart is tired
Of you and all your ways. I want the prose
Of tranquil, homely things like summer rains
That rouse the prairie sage, its purple bloom,
The bluely shadowed leaves in country lanes,
And candlelight within a quiet room.

But love replied: "How little mortals learn
Of me and all my ways! For I can bring
The deep and holy peace they ever yearn
To find. They need but to understand this thing;
When love transcends the self, transmutes the clod,
The human heart will know that love is God!"

Bible Studies

MARK

BY LILY STACK

THE NEW TESTAMENT setting forth of the good tidings or gospel, the great new teaching for humanity, readily divides itself into four topics or stories. These are, first, the background of tradition and prophecy regarding the coming of a Messiah and king for Israel (Matthew); secondly, the proof of the divinity of this teacher in the life and acts of Jesus of Nazareth (Mark); thirdly, the perfect account of the advent and teaching of a universal Saviour (Luke); and fourthly, the story of the completion of the purpose of creation, man's realizing his divinity (John).

It would be a mistake to attempt to judge the work of any one of the Evangelists by the standards we might set for the other three. The viewpoint, distinctive character, and feeling of each differs essentially from that of the others, although they all have a common background, purpose, and goal. It is when we take them together that we get the perfect portrait and story of the Christ to which each Gospel writer contributes some essential color and quality.

Matthew has told us of a royal babe born with incontestable rights to a glorious inheritance. Mark tells us with amazement and awe of the divinity inherent in every human creature, the divinity shown forth in the life of the one self-conscious Son of God Jesus the Christ. Mark is the only one of the four Evangelists who uses the word "gospel"—good "spell" or tale—to open his narrative.

Little is known of the personal lives of any of these early promulgators of Christianity. It would seem that the writer of the Second Gospel had no great intellectual training or attainment. He certainly had not the scholarliness of Luke. He does not evince the passionate devotion to the claims of Israel that we find in Matthew. Nor do we find in him the deep inner understanding that characterizes the mystic John.

But Mark has a significance and a value all his own. He puts before us the essence of the new teaching, less in the form of theory and discourses than in a series of vivid pictures. He describes a whole series of acts and happenings in which the teaching of the Christ is shown in deeds rather than in words. He has little to say of parables and much of actual miracles. He recounts the event and lets it tell the teaching. He makes very few references to the Old Testament. His style throughout is marked by a forceful directness, a vigor, and an enthusiasm that show how his mind and heart were absorbed by the one great idea, the power of divine sonship here and now available. This is indeed the keynote of Mark's Gospel: the marvel of Christhood potential in every man.

Mark was, like Luke not an eyewitness of that which he describes with such ardor. There is no evidence that he ever came into personal contact with the Great Teacher. He is supposed to be the John Mark referred to in Acts (Acts 12:12; 13:5) and in the Epistles (I Pet. 5:13; Col. 4:10), the Mark who was the nephew of Barnabas and one-time companion of Paul. Later he became associated with Peter. He is the son of the Mary who provided the "upper room" (Mark 14:15) for the feast of the Last Supper and for the later assembling of the disciples. We must re-

member that names like Mary, John, Jesus, Mark, Simon, Judas, and Joseph were in very common use among the Jews of that time. Although Mark began his public work with Paul on the latter's first missionary journey, he did not continue with the fiery apostle but returned to Jerusalem. Later Paul forgave his desertion and took the zealous young worker back into favor.

But it was probably as the companion of Peter that Mark began to write his "memoirs," as they might be called. It is the character of Peter's missionary work that gives the particular quality to Mark's writings. Peter went from one village to another, from one group to another. He seemed to feel the needs of his listeners and spoke accordingly, often answering, as every real teacher does, the unspoken wants of those about him. In his preaching there could have been but little sequence or connected form. Mark must have had an excellent memory, and he undoubtedly also took what was memorable, in Peter's preaching, about the words and acts of the Christ.

Mark wrote most of his Gospel at Rome and chiefly for its citizens. Quite unmistakable his style is not that of Peter, but it is generally agreed that most of the content of his Gospel is drawn from him. There are intimate and personal indications that the source of Mark's "memoirs" is the public discourses of the head of the Twelve. It is Mark alone that records the rebuke spoken by Jesus to Peter (Mark 8:33): "Get thee behind me, Satan." Mark had undoubtedly heard Peter in humility and self-reproach tell of this. None of the other Evangelists recounts it. Again it was probably the modesty of the great apostle that made him withhold the fact of his walking upon the water (Matt. 14:26-31), which Mark does not mention, although

the others do. Nor does Mark, doubtless for the same reason, tell of the glorious words spoken to Peter (Matt. 16:17, 18): "Blessed art thou, Simon, Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven . . . thou art Peter, and upon this rock will I build my church."

There are many interesting signs that Mark was writing for the Gentiles, for Roman listeners. He explains Jewish customs, as he would not have done if writing to his own people. He uses many Latin terms. A noticeable feature in all Mark's writing is his wealth of vivid detail and the intimate personal touches that he gives. One feels his eager treasuring of the warm human anecdotes that he must have heard so often from the lips of Peter.

While the Gospel of Mark differs but little in its general movement from the other Synoptic Gospels, yet there is scarcely one event to which he does not add some special natural and familiar feature. He gives particulars and detailed touches as to persons, place, time, gesture, and appearance that make his narrative alive, vigorous, human; for instance: "His garments became glistering, exceeding white, so as no fuller on earth can whiten them." (Mark 9:3.) "He himself was in the stern, asleep on the cushion." (Mark 4:38.) Other illustrations of this characteristic of his writing are given in Mark 1:3, 5:4, 5, 6:3, 6:13, 6:31, 7:2-4, 7:8, 8:3, 10:21, 14:65, 15:44.

They suggest the enthusiastic reporting of an eyewitness, who of course was none other than Peter.

Each of the four Gospels has its own distinctive value for us, and each may be read in a twofold way. Each Evangelist puts before us the story of the life and teachings of Jesus of Nazareth as his own heart and

soul reacted to it. Each of them also enables us to read his account of the outer happenings in another way; namely as a series of symbolical pictures of the experience that every soul passes through in its onward journey back to God, back to the Garden of Eden.

But Mark does not dip into the past nor lean forward to the future. He is distinctively the Evangelist of the now; of the great new knowledge of divinity potential in all humanity. This sense of the power of sonship here and now available to all who are capable of understanding and receiving it—this feeling runs through and vivifies all his writing.

The first words of his Gospel are bold and distinctive: "The beginning of the gospel of Jesus Christ, the Son of God." He has set before us the substance of his message: the Godhead functioning in human form.

John the Baptist, the forerunner and close kin of the Christ (Mark 1:2), is the state of human consciousness that immediately precedes the dawning idea of divinity. This state of mind must clear the way for the One who is to transcend and transmute the human. John represents the high aspect of the natural human consciousness that is directed Godward but aware of its own limitations. Compared with the spiritual, the highest human realm is a "wilderness" incapable of meeting and satisfying man's needs and longings. This high John-the-Baptist state of the natural human consciousness realizes that there must be repentance; that the mind must be baptized, cleansed of its wrong beliefs, before it can contact the Christ. (Mark 1:4, 5.)

When this decision has been made, the ongoing soul must be tried, tested, and proved. (Mark 1:12, 13.) All the adverse, perverted states of the human consciousness, physical and psychical, make their on-

slaught upon it. It meets these trials and is triumphant over them. Sustained and fortified, it is then ready to embark upon the great work: in the outward story (Mark 1:14) Jesus begins His public ministry. But the natural human mind, with all its mistaken deductions, must be held in restraint. John is put in prison. Then the spiritual ego sends forth the warning "Repent ye, and believe in the gospel" (Mark 1:15). Turn from your evil ways; accept the good tidings, the truth of divine sonship.

Upon this follows the recognition of the faculties and qualities that are necessary to the rounding out of the character for the great work. This is represented by Jesus' "calling the disciples" (1:16-20).

The first to be "called" or aroused is faith or intuition. This is the inherent recognition of God, suggested in Peter's reply (Matt. 16:16): "Thou art the Christ, the Son of the living God." The faculty of faith is awakened even before understanding or love or wisdom. But faith (Peter) must be stabilized and upheld. Andrew (strength), the brother of Peter, is the second disciple to be called. All the powers and qualities of character have to be awakened, developed, and dedicated to carrying forward the great task, to sustain the inner consciousness in the work upon which it has now embarked. "And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught." (Mark 1:21.)

Metaphysically these verses may be summed up thus: The questing soul repents and is baptized, illumined; it is tempted and resists; it gathers its forces about it and, in the peaceful realization of the presence of God in its own abode—the body temple—sets about the work.

One cannot fail to be struck by the vigor of Mark's feeling and words. In the course of four successive verses, he says three times, "And straightway."

Before he has reached the middle of the 1st chapter Mark sounds the keynote of his message, the miraculous healing power manifest in the dawning divinity of man, coupled with the gift for imparting Truth indicated by the words "He taught them as having authority" (Mark 1:22). He makes the first healing, that of the man with the unclean spirit. On to the end of this chapter he makes healing after healing. This indeed is the theme of the Second Gospel. One might almost read it as the unrolling of the Christ teaching in acts rather than in the utterance of the message. Mark gives us account after account of the cleansing of lepers, the healing of the sick, the multiplying of substance, the curing of the deaf, the dumb, the lame, and the blind, the raising of the dead. He heaps up examples of the power of spiritualized man. His mind and heart seem to delight in recognizing it.

In 2:27, 28 Mark records the first explanation and defense of Jesus' works upon the Sabbath. He rebukes the formalism of the Pharisees who keep the letter and violate the spirit of the law: "The sabbath was made for man . . . so that the Son of man is lord even of the sabbath."

Chapter 3, verses 31 to 35, is illuminating as to the claims of family, kin and blood relationship: "One is our Father, *even* he who is in heaven." He sets down the forceful words "Whosoever shall do the will of God, the same is my brother, and sister, and mother."

On more than one occasion there had been discussion as to whether the Teacher was the reincarnation of Elias or some other prophet. The acceptance of the

theory of reincarnation was general among the Jews as among Eastern religionists.

The sharp rebuke to the disciples, as well as the severe lesson to the Pharisees (Mark 7:17-23), offers much food for reflection. The disciples are those parts of our own consciousness really desirous of attaining the Truth; yet we are so incapable of applying our mental powers and understanding that the Truth has to be told us over and over, and then we fail to grasp it.

In the Pharisees we can see that part of ourselves and of the whole human consciousness which holds to tradition, to ceremonies, to outer forms and things rather than to the true search for God and the right relation to our fellow man. (Mark 7:5-10.)

None of the other evangelists calls attention, as does Mark, to the amazing effect on the crowds of the wondrous works done by the Master: "And all the city was gathered together at the door" (Mark 1:33). "And *the people* . . . ran together there on foot from all the cities" (Mark 6:33). "And began to carry about on their beds those that were sick, where they heard he was. . . . and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole" (Mark 6:54, 56).

The miracle of the fig tree and its withering (Mark 11:13, 14; 20, 21) teaches the destructive power of the word intentionally spoken. One finds many texts emphasizing the creative and affirmative power of thought and word to bring about desired conditions. The text here referred to inculcates the double lesson of the power of the spoken word and the truth that such things as are no longer of use, as have ceased to serve their purpose, shall be done away with.

There are two miracles and one parable that are

reported by Mark only. In the parable (Mark 4:26-29), which is but four verses long, there is a very beautiful suggestion. The external process of natural growth is used to illustrate the omnipresence of God ever at work for and among men: "So is the kingdom of God, as if a man should cast seed into the earth; and should sleep . . . and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself." Given just the impulse of direction by man, the impulse of man's desire, the one great life power moves forward ceaselessly, benignly, at his command, through the slow-moving processes of nature. God never ceases His work for us and in us—it is only man who sleeps.

Most of the miracles record an instantaneous change or healing. This idea of a gradual process instead of an instant transformation is exemplified in the stories of the two healings reported by Mark only, that of the deaf-and-dumb man near Decapolis and that of the blind man at Bethsaida.

The blind are those who seek not, who perceive not, the things of Spirit. Blindness is a darkened, ignorant state of mind. This man sought escape from that blindness. The deaf and dumb are those phases of human consciousness which are neither obedient nor receptive to nor expressive of the Truth or God. So in both these healings the lesson is that of humility, faith, obedience, receptiveness.

A point that is immediately noticeable in both instances is that the one whose senses are blocked against Truth is at once drawn away from the wrong contact, from association with mistaken human beliefs: "He took him aside from the multitude" (Mark 7:33), away even from his own well-meaning friends. The blind man surrenders his hand to Jesus, the spiritual

consciousness, in order to be led and helped. The hand is the sign of the active will. "He took hold of the blind man by the hand, and brought him out of the village . . . he laid his hands upon his eyes . . . and he . . . was restored." (Mark 8:22-26.)

In the case of the deaf-and-dumb man, Mark reports, "They beseech him to lay his hand upon him. . . . And he . . . put his fingers into his ears, and he spat and touched his tongue . . . And his ears were opened, and . . . his tongue was loosed" (Mark 7:32-36). When the human consciousness, deeply desiring the Truth, comes into believing contact with the Teacher, then the change takes place. The eyes see, the ears hear, and the tongue expresses, the Truth.

A reading of the Gospel of Mark apprises us of the joyous reception of the great new teaching by an ardent, eager soul. Mark is swept forward by the beauty of the message. His temperament is akin to that of Peter, whose reminiscences he puts before us so straightforwardly and clearly. He has much of the same zealous enthusiasm and restless energy, the same perception and memory for vivid details, and they make his narrative vigorous and alive. He presents the Great Master as revealed in His acts rather than in His words.

He gives us a living portrait of Christ as a healer; not, like Matthew, so much as the Messiah promised in the past, nor, like Luke, as the Way-Shower for mankind in the future; but rather as the presence of divine activity *now* manifest in humanity.

The opening and the closing verses of each Gospel give us its keynote or general quality. The last verses of the last chapter, contrasted with the first verses of the first chapter, often suggest the broadening and the growth that have taken place in the Evangelist's

mind during the writing of his message.

Matthew 1:1 introduces the "book of the generation of Jesus Christ, the son of David, the son of Abraham." Matthew's story grows, and one sees that he has moved forward from the presentation of outer facts to the spiritual idea of the Messiah; for he closes his Gospel with these words (Matt. 28:20): "Lo, I am with you always, even unto the end of the world."

Mark opens his account with zealous vigor: "The beginning of the gospel of Jesus Christ, the Son of God." There is no reaching into the past for proof of the statement. There is no lookng forward to the future. He lets his opening message develop and prove itself with his narrative. The last words of his Gospel give us the joyous, positive statement for all true believers and teachers of the Christ message: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

EDITOR'S NOTE—This is the second of five articles by Lily Stack. The third will appear in April UNITY.

HEALING THOUGHT

I give ear to Thee and now realize Thy life in all my members, for Thou art my health unfailing.

PROSPERITY THOUGHT

My mind is full of Thy substance, and my prosperity is always manifest in abundance.

(Use from February 20 to March 19)

Open My Eyes That I May See

DIVINE WISDOM PLACES US IN THE ENVIRONMENT BEST SUITED TO OUR SOUL GROWTH. IF WE WERE AWAKE TO OUR OWN INTERESTS WE SHOULD NOT REBEL AGAINST THE VERY CIRCUMSTANCES THAT CONTRIBUTE MOST TO OUR HIGHER EVOLUTION.

BY BLANCHE MARIE PETERS

ALL UNITY students are familiar with the beautiful hymn:

"Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That will unclasp, and set me free."

They honestly desire to see the Truth clearly in relation to themselves, their associates, and their problems. Strange as it may seem, however, while wanting to see, they often shut their eyes to the very facts that would set them free.

When we truly desire to have our eyes opened to realities, we listen to the Spirit of truth impressing us with the knowledge of all things that concern us. Spiritual things must be "spiritually discerned," therefore the objective mind (which judges people, things, and situations by their outward appearance rather than from a Truth standpoint) must be stilled, and our spiritual faculties, especially of seeing and hearing, must be developed and used.

Almost every one has some person or condition in

his life or environment that troubles and annoys him. He is apt to call this an "evil" and resist it. But "God meant it unto good." In other words, the very person or thing that causes the mental state of resistance is in most cases the spur that urges us to continue our spiritual advancement, and without it we should not evolve to our true estate of health, joy, and abundance.

As a matter of fact however there is really nothing outside of us to resist. The condition of stress exists in our own consciousness and nowhere else. It is the struggle between the divine and the mortal in us that causes the mental warfare. If we had our spiritual eyes opened we should know that the reason for our unrest is in our distorted view of the situation, our judging of persons and conditions by other than Truth standards.

Divine wisdom places us in the environment best suited to our soul growth. If we were awake to our own interests we should not rebel against the very circumstances that contribute most to our higher evolution. Instead we should welcome them. The following account illustrates how one may use to advantage the opportunities at hand even though they may be extremely distressing.

A woman of my acquaintance who was naturally religious had gone through deeper waters of trouble and sorrow than falls to the lot of the average person. She continued to pray for guidance however even when her life seemed to fall in ruins about her. She had faith that a higher power and wisdom than her own was operative in her life and affairs, though she could not understand why she had to suffer so much hardship.

She found herself in the midst of conditions that seemed to be anything but the will of a loving God.

A peculiar situation arose that left her but one alternative, that of marrying a man who was far from being her ideal. He was of a different nationality, temperament, and type from her own. He was materialistic while she was an idealist. He was not at all interested in books and the things she loved. In short he seemed the very antithesis of one with whom contentment and happiness could be expected.

From the time she married this man there was a struggle within her consciousness that placed her former experiences in the shadow. Bravely however she carried on, not at all understanding the reason for her distress but never doubting that God would reveal it in His own good time and cause everything to come out right.

During these difficult years she prayed that her eyes might be opened to perceive the truth of the situation. Her husband was sarcastic, and his cutting remarks were hard to bear. He bluntly called attention to her faults as he saw them. She resented this and believed him to be unjust and cruel.

As she continued to study Truth she gradually came to the conclusion that there must be something in her own mental outlook that attracted these disagreeable experiences. She tried to analyze her thoughts in an effort to eliminate those weaknesses in her character which she had not realized she possessed. One by one she recognized and determined to root out false pride, race prejudice, family pride, conceit, superiority, aloofness, hatred, intolerance, impatience, fear, condemnation, suspicion, unforgiveness and all the other attributes of the sense mind.

She tried her best to ignore those traits in her husband's behavior which annoyed her and to see the

best side of him. This was at times hard to do, and her suffering was great. Many times her mind became confused so that she could not see that she was accomplishing anything worth while, but she trusted in God and carried on. Her disturbed mental state made her ill, so that she suffered much physical pain as well.

In her endeavor during this period of stress to get closer to God and therefore take her mind off the unbearable situation, she touched the hem of His garment and was illumined concerning many things. Blessed peace stole into her heart and she was able more and more to shed harmony into her environment.

As the years went by, she realized that her marriage partner was absorbing some of her spiritual ideas, where before he had scoffed at her beliefs. In trying to see the Christ in him she was obliged to look behind the false mask of his mortal self, and she was helping him to unfold his innate refinement and spiritual qualities which she had been unable to recognize previously.

When she realized that often by voicing Truth ideas she aroused opposition from him, she learned to live the life silently, knowing that the transforming power of true thought would do the work. As her own heart softened she was able to sense in him a kindness of heart, a generosity, and a longing for affection and appreciation that she had not suspected.

As most Truth students are, she found that she was guilty of underestimating God's capacity for expression in a physical and material way, while she overstressed the spiritual side, not realizing that in the truest sense they are one. She began to see that by her husband's faithful work to supply the family's food, shelter, clothing, and other necessities he had

made it possible for her to proceed with her studies, his part being just as important as hers. She began to comprehend the practical nature of a love that would cause a man to work hard day after day in a monotonous round of toil, coping with difficult business conditions in order to support his family; so she placed a higher value upon his efforts.

Finally she awoke to the fact that divine love and wisdom had placed her in the care of this man while she was going through this period of soul development, and she also realized that Spirit was expressing itself through him in just the way most needful at the time. She also saw that God had used her in this distasteful situation to be a light to help her husband in his unfoldment. This she knew was the important thing after all. Respect and admiration for the other began to grow in the consciousness of each, and this completely changed the situation to one of harmony and love.

"Open my eyes, that I may see
Glimpses of truth Thou hast for me."

May it not be, dear friend, that God in His mercy is teaching you many necessary lessons through the very persons and conditions in your environment that trouble you? Your particular difficulty may be illness, or unhappiness, or lack, or something else. When the priceless lessons connected with these difficulties are learned, your problems will be solved. While you are learning them, God in His mercy is teaching and guiding you and supplying all things needful.

What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—MICAH

How to Get Results

WE KNOW WHEN WE ASK FOR ANYTHING FROM INFINITE MIND THAT WE ARE SURE OF AN AFFIRMATIVE ANSWER IF OUR PRAYER IS FOR SOMETHING IN HARMONY WITH THE DIVINE PLAN.

BY GEORGE WYNN WILSON

SUCCESS IN metaphysics, as in everything else, is a matter of method, of technique. Definite exercises may be used later for the attainment of particular desires, but let us deal with this now in general terms.

This is a world of law, of cause and effect. As we sow so shall we reap, and to sow intelligently we must know what we are doing. It is our nature to be like infinite Mind to the degree of our understanding, for we are made in God's image. Just as the thoughts and visions of the Infinite are creative, so are our words and our thoughts. We know when we ask for anything from infinite Mind that we are sure of an affirmative answer if our prayer is for something in harmony with the divine plan.

Most writers on metaphysical subjects tell us that if we desire, say, a home we should make a mental picture of it, visualizing its size, style, location, and all the intimate details. We should, they say, keep that house in mind constantly—that house and no other. Or if a new hat for milady is the object of desire then the color, style, size, trimmings, and materials must be definitely pictured. Given careful and successful visualization of the article wanted, it is claimed that the exact thing will be forthcoming.

Perhaps I am unfortunate in that it does not work for me that way, nor have I ever met any one who has successfully demonstrated exactly what he visualized. It may be that thousands are doing it every day, but during a long period of interest in and study of metaphysics I have not met one of them. Until I do have evidence of that I cannot believe it to be the right method. When visualization results in fulfillment—and it mostly does not—it must be that as a matter of course the vision fitted into the infinite Plan.

Shakespeare makes one of his characters in "Antony and Cleopatra" say:

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers."

That expresses my views on the matter of visualization, but they need to be amplified. Realizing that infinite wisdom knows better than we can what is for our good, it is rather presumptuous for us definitely and positively to declare what we want. Especially is this so, since we know that God's only desire is that we enjoy all there is to enjoy that will help us up the road to our goal of perfection. When we visualize the object of desire we are definitely placing a limitation upon what we may receive. If we really believe what we claim—that infinite Mind is all-wise—then we are opposing our minute wisdom to that of the Infinite when we limit our wants and desires by visualization. We can visualize only what has come within our experience and knowledge, for we know of nothing better.

To illustrate, it is easy to realize that the American president or the English king would formulate a different desire from what a humble laborer would find at-

tractive. A ditchdigger, asked what would be the first thing he would do if he suddenly inherited a fortune, replied, "I'd first get a longer handle for this pick." His life experience had included many picks and his visualization of his desires could not rise higher than what had come within his experience or his observation. No need to say that a period of the enjoyment of the privileges and pleasures of wealth would produce in him a desire more satisfying than the long-handled pick that was his first wish. But be that as it may, God-Mind knows our real needs and desires us to have everything that we should have whether it is within our understanding of the moment or not. He does not allow us to be satisfied with less than we can enjoy.

To return to the desire for the house. Suppose that a man has lived in very humble circumstances and that he glimpses metaphysical Truth and what it holds for him. His idea of the perfect home for him then would be nothing like his idea of a home at a later period, when he had demonstrated a fuller and wider life. How much better to call for the home that was suited to him and let the demonstration of the home he was to receive be arranged according to the wisdom of God.

As a matter of fact infinite Mind is more an affair of generalities, of tendency, than of detail. We might say that the Infinite is a wholesaler of tendencies rather than a retailer of details. He is an impersonal mind operating under law. His function is to grant our desire in a general way; to make it possible for us to get what we want. After that, but not before, the details are for our conscious mind to work out.

Putting it in another way, do not think in detail of a Spanish stucco house of eight rooms, but think in general terms of a house suited to your needs. Do

not visualize a particular dwelling and demand it of the Infinite, but believe and affirm that you are the owner of a house that gives you the fullest satisfaction and service. Forget details of gable roofs and casement windows and, knowing that your desire will be fulfilled, try to induce in yourself the feeling of ownership of the house you should have. You are not required to declare that you own a certain home, when it is not yet true, in an attempt to bring your visualization into material form. What you are to do is to look within, knowing that you are part of infinite Mind. Know positively that if you perceive clearly that certain things such as wealth, harmony, prosperity, and health will give you a richer and more nearly perfect life, such things may be yours. Just declare that wealth in abundance is your desire but do not be definite as to the number of dollars and cents. See yourself in a condition of opulence, but forget the details of that condition.

Through the operation of immutable law the condition will then come, and it will take the form of the things best suited to one of your state of life, which means your understanding of the Truth.

Little Things

It's the little things we do and say
That mean so much as we go our way.
A kindly deed can lift a load
From weary shoulders on the road,
Or a gentle word, like summer rain,
May soothe some heart and banish pain.
What joy or sadness often springs
From just the simple, little things!

—WILLA HOEY

Absolute Reliance

DO YOU REALLY BELIEVE THAT IN GOD YOU LIVE AND MOVE AND HAVE YOUR BEING? . . . DO YOU REALLY BELIEVE THAT THE FATHER WITHIN YOU IS GREATER THAN ANY PROBLEM THAT CAN COME TO YOU? . . . DO YOU REALLY BELIEVE THAT ALL GOOD IS YOURS NOW?

BY MARJORY H. STAGEMAN

THE LAST few years of trial and stress have furnished most convincing proof of the depths to which wrong thinking may lead as well as proof of the unreliableness and the powerlessness of other gods. Many are they who have found that will power, scheming, fighting, or even crying will not pull them out of a "tight place." Many are they who have relied on families and friends for help only to discover that the families and friends could not help them even though they wanted to do so. And millions relying on their jobs have seen those jobs disappear over night.

Until we stop relying on persons and things the galling, disillusionizing experiences will continue. So let us follow the directions given by the simple shepherd lad who overcame all that was unlike good in his life and was brought out and appointed king over Israel because of his absolute reliance on the indwelling Jehovah. Here are his directions:

"Commit thy way unto Jehovah;
Trust also in him; and he will bring it to pass."

By following these directions one woman (call her Elizabeth) was enabled to go forward gladly, fear-

lessly. The load was lifted from her shoulders and all her affairs were taken care of in the best possible way.

Elizabeth's relatives and friends said that fate seemed to have stacked the cards against her so far. Hadn't she had to leave school when she was fourteen to go to work to help support a large family? Hadn't she worked hard to help her first husband build up a comfortable fortune and then seen her marriage bark dashed upon the rocks of divorce? And hadn't her second marriage ended unhappily too? Then as if she hadn't had her full share of trouble, what had the depression done to her? Wiped her out, hadn't it? What did she have left but a few pieces of beautiful furniture? Nothing, absolutely nothing. And what could they (the relatives and friends) do to help her? they asked themselves. Nothing; for through changing economic conditions their resources had been greatly reduced. They shook their heads sadly. If any one deserved to get a reshuffling of the cards it was Elizabeth, they all agreed.

While those who loved her were saying, "Poor Elizabeth," and wondering how in the world she was going to get along and what would become of her, Elizabeth was filling in the questionnaire that she had made out for herself. When she had finished she read it over thoughtfully:

Do you really believe that in God you live and move and have your being? Yes. Do you really believe that the Father within you is greater than any problem that can come to you? Yes. Do you really believe that you are the instrument through or by means of which infinite intelligence is expressed or manifested? Yes. Do you really believe that the possibilities of its expression through you are unlimited right now? Yes. Do

you really believe that all good is yours now that you are divinely guided and protected? Yes.

Putting the questionnaire back on her desk, Elizabeth told herself, "I have answered yes to every question. I have said that I believe, and I do. Now I see something I never saw before. I must act in terms of realization; I must act my belief every moment of every day." While she sat thinking about this, those crystal-clear directions of David's flashed into her mind. Instantly Elizabeth recognized that here was a "leading." She was not to wonder, as she had been doing, where she would go or what she would do but to put everything in God's hands, to leave the what, how, when, and where to Him. She was to do her part—think, speak, and act rightly—and rely on God to do His part—bring forth results.

The next week Elizabeth moved from the house that had been her home for so many years but that now belonged to the mortgagee. She took a cheap room and put her lovely furniture in storage. Failing to find a position in the business with which she was familiar, she did not cry and wring her hands. "That's quite all right," she said to herself. "God has something else for me to do." And never by thought, word, or deed did she deny that He had.

During the next two months Elizabeth did whatever came to hand to do and never a day passed that something did not come to hand. The Bible says, "Whatsoever thy hand findeth to do, do *it* with thy might." She did. Whether it was a floor to be scrubbed or flowers to be made for dainty lingerie, her hands performed their work wholeheartedly. Because of her willingness to serve, she did not lack for opportunities.

And because she served gladly, cheerfully, because her mental attitude was right, the work was well done.

Now Elizabeth had a great many beautiful clothes, many more than a woman in her position needed. One day when she was looking over some of them the idea came to her to start a secondhand clothing store, handling used clothing of good style and good quality. That such a store was needed Elizabeth knew. People who had never patronized stores of this kind were doing so at this time, she had noticed, and they were looking for a better grade of clothing than most of these stores carried.

That this idea came from God Elizabeth also knew. She had put her affairs into His hands. She was relying on Him. Had God failed her thus far? No. He had spoken to her today. Now she must obey and act upon the idea, and He would see her through.

So one of the many vacant stores was rented, the back part partitioned off (by Elizabeth herself) for living quarters, the furniture brought from the storehouse, and the B——Shop, an idea in form, was opened. From its untidy, depressing sisters to this secondhand shop that attracted many costumers was a far cry, and Elizabeth was jubilant when, at the end of the first month she found that she had more than made expenses.

During the second month many came into the shop to look but not to buy, and at the end of the month Elizabeth found that she did not have enough money to pay the next month's rent. However, the owner of the store told her that he was willing to wait, and in the meantime he said he would have the roof fixed. (When the first rain of the season had come, which

fortunately had been light, Elizabeth had discovered that the roof leaked.)

Although more clothes were taken in during the next month, Elizabeth made no more sales than she had made in the preceding month. Still she was not discouraged. "God is taking care of me. I do not lack for anything," she declared over and over again.

When the owner came for his rent, she said: "I haven't it today, but the rent is taken care of. Do not worry." After he had gone, the little woman to whom Elizabeth had given space in which to sew, turned to her and said:

"Are you going to borrow the money?"—after Elizabeth had answered in the negative: "But you said the rent was taken care of."

"It is. God has already taken care of it," she said confidently.

"You—you think God will do something about your rent?" the little woman gasped in astonishment. "You don't really believe that?"

"I don't believe it, I know it. God has always met my every need, and I know that He will not fail me now. He hasn't failed. That rent is right here now."

"Well, if you ask me, I think all that is a lot of 'apple sauce' " was the woman's reply. "I've heard a lot of people talk like that, but it was just talk; there never were any 'works.' " She laughed into Elizabeth's eyes. "If you get that rent, I'll believe. I have to be shown."

Before she had finished speaking, the second rain of the season began—and began in earnest. Elizabeth had forgotten that the owner had not yet had the roof

fixed, but she was soon reminded of the fact. The rain just poured—yes, that is the word—in. The woman ran to a near-by laundry and borrowed their tubs, but it seemed that they no sooner put them down than they had to empty them. All afternoon they emptied tubs and moved the clothes from one place to another. At ten o'clock that night they were still at it, and by that time it seemed that there wasn't one dry spot to which to move the clothes. But there was a dry corner and after Elizabeth had been quiet for a few minutes and communed with the Father, she saw it. When everything was piled in that corner, the seamstress left for her home. The rest of the night Elizabeth spent alone, huddled in the corner with her clothes when she was not emptying tubs.

Came morning and the owner of the building. He looked at the calcimine-spotted rugs, drapes, furniture, and cried, "Why, Mrs. B——, this is terrible! And it is all my fault," he added. Then: "I'll tell you what I'll do. I'll pay for the cleaning of the drapes and rugs, for the refinishing of the furniture, for the cleaning of all the clothes, and for all damaged stock. You owe me two months' rent. I'll give you six months' rent. How's that? Do you feel that it is a fair settlement?"

Fair? Indeed it was a fair settlement, Elizabeth told him, tears of gratitude filling her eyes. And when he had taken his leave, the little seamstress, who had entered while they were talking, came up, took Elizabeth's hands in hers, and whispered, "I do believe."

Today the seamstress is an earnest student of Truth. As for the B—— Shop, it is steaming ahead under the guidance of the Silent Partner, on whom Elizabeth relies absolutely.

God Is: I Am

LET ME AT ALL TIMES KEEP MYSELF ENTIRELY IN TUNE WITH THE INFINITE SO THAT DIVINE HARMONY MAY IN ME FIND BEAUTIFUL EXPRESSION.

BY GORDON PARKER

GOD IS LIFE in all its countless forms, animal life, plant life, insect life, the "life" in a summer breeze and the same "life" in the terrifying storm, human life in its myriad manifestations, the wickedest criminal or most hardened sinner as well as the innocent babe and the devoted mother and the holy saint. All are component parts of the very life of God Himself. Life has been closely simulated by man in his laboratories but never created. Life is God.

God is light: the light of brilliant noontide and the wonder of the stars in a clear night sky, the gleam of the flickering candle and the flash of the lightning, the sole source of color, the light of Truth, the light of wisdom and understanding, and physical, mental, and spiritual illumination of all sorts and times and places. Light is God.

God is love: the affection of friend for friend, the tenderness of mother for child, the adoration of the lover for his love, the faithful devotion of a dog to his master, the deep and abiding love of the long and happily married husband and wife. These are all but faint suggestions of the power and the limitlessness of the love of God for each human spirit. Love is God.

God is beauty: the beauty of an exquisite flower, the sublimity of a towering thunderhead of cloud in

the bright sunshine, the glory of a brilliant sunset, the majesty of a storm at sea or in the mountains, the sweet charm of harmonious music, the beauty of friendship and love, the splendor of a great waterfall, the more delicate grace of the tumbling brook in the forest, the magnificence of a stately cathedral. These all are given us that we, with God, may enjoy them and be uplifted by them. Beauty is God.

God is joy: the joy of love and friendship, the delight of a child in a new experience, the rapture of a lovers' meeting, the very joy of life itself in physical well-being, the satisfaction of the artist in his good creation of a lovely picture or piece of music, the restful pleasure of a cool summer evening after a hot day, the happiness of coming home after an absence, the bliss of rest after worth-while labor, the ecstasy of the early morning bird songs. Joy is God.

God is peace: the peace of a mountain lake on a windless day, the utter stillness of a desert night, the eloquent quiet that comes with the rainbow after the thunderstorm, the calm of the summer moon, the refreshing and restoring repose of a night's sound sleep, the tranquillity of a spirit at one with God's plans and purposes for life, amity and good will among nations, the peace of God which passeth all understanding. Peace is God.

God is mind. All so-called individual minds are but component parts of the infinite mind of God Himself, and I must ever remember that in using (or in failing to use) my "own" mind I am instantly and inevitably dealing directly with God, using Him. As I place that use of "my" mind on a lofty plane, I am literally helping God to develop and complete His infinite self. Mind is God.

God is thought, which is mind in benevolent action, making use of its lofty possibilities, splendid potentialities. There is absolutely no limit to the extent to which I can realize those latent powers within my grasp, within my very own self, if only I will consistently and habitually think and practice these divine thoughts. Truly constructive thinking is the most powerful agent available to me if I will but make use of it. Thought is God.

God is substance, one of the universal efforts or results of directed thought, a manifestation of the law at work, the visible and everlasting continuation of the process of creation. This creative power is also mine to use for lofty purposes if I will train myself in the productive thinking of God's type of thoughts. Substance is God.

I am the child of God, and I am therefore the natural and logical and inevitable heir to all His wonderful powers and potentialities. As His child let me accept this inheritance with the simplest childlike faith and trust and take of it fully and freely.

I am the manifestation of God, and through me God is constantly trying to show, to demonstrate Himself. Let me ever earnestly endeavor to make myself a clear, free, and open channel, so that my manifestation of Him may have the least possible human disturbance and distortion.

I am Spirit. Although inhabiting a house of flesh, with all its frailties and difficulties, the real *me* of me is essentially and fundamentally Spirit, and so I am veritably a part of universal Spirit, which is God Himself. Let me genuinely realize that fact not only with my mind but with every last shred of me, and literally all things become possible to me.

I am perfect. God's creations are all good except as they are distorted and warped by man's wrong thinking, by man's exercise of his free will. It is a wonderful limitation that God has deliberately placed upon His own utter omnipotence in giving to each separate and individual man and woman and child a distinct part of His divine omnipotence to use as he or she may desire or see fit. Let me always so exercise my free will, so use my freedom of choice, that I may ever manifest in all phases of my life the greatest possible degree of the perfection that is now truly mine as God sees me.

I am holy. I am truly "a temple of the living God." Within my inmost self exists my Creator, and it is there in me that I can meet Him in adoration and worship. Let me keep myself clean and pure, that this sacred and holy place, myself, may ever be a fit dwelling place for the Most High.

I am harmonious. This world of God's is completely filled with His wonderful attributes, all of which, both those within me and those outside of myself, work together in perfect utter harmony. Let me keep myself in tune with the Infinite so that divine harmony may in me find beautiful expression.

I am serene. All my bodily and spiritual processes are functioning perfectly, and nothing whatever can in any way disturb the serenity of my life, physical, mental, or spiritual, except as I carelessly or deliberately permit it to do so. Let me always be alert to maintain this serenity, in my body so that perfect health may be manifested in me, in my mind so that I may think only high and lofty thoughts, in my spirit so that it may constantly keep me in conscious contact with God Himself.

I am able. There is within me an unlimited source of power, available to me at all times and under all conditions. As I am God's child His omnipotence is also mine if I will only reach out and grasp it. If I "will." There is a tremendous deal of value to me in the use of my will if I will but train myself to employ it constantly in my everyday life. It is God's most wonderful gift to man, yet I so often fail to make reasonable use of it or to recognize that there is any thing at all uncommon or unusual in it. Let me decide, let me determine, let me "will" to make the best possible use hereafter of this greatest gift of God to me and deliberately to develop it within myself as I know that God would have me do. God is. I am. All is well.

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

Parents' Question Box

BY ZELIA M. WALTERS

Question. My child has developed the whining habit. Persuasion, even punishment, has had no effect. What can I do to cure her?

Answer. You are right when you say she has developed the whining habit; it is nothing but a bad habit. Sometimes it just disappears as the child grows older. But sometimes the whining child becomes the whining adult, so steps ought to be taken as soon as you notice the habit. Look about and see whether there is some older person with whom the child meets, who talks in a whining, complaining manner. She may be simply imitating; small children do imitate mannerisms of speech and behavior. If it is possible, remove the child from contact with the whiner or persuade the whiner to mend his ways. Sometimes this cannot be done without causing a family cataclysm. Then the mother must deal directly with the bad habit. Explain to the child how unpleasant whining is; other people will not care to be with her. Tell her firmly that she will get nothing when she whines. Then carry it through. No matter what she asks or how willing you are to grant the request, if she whines in asking, say no decisively and add no comment. She will probably learn without another word being said to her. After a while she will come and make her request in a cheerful manner. If she seems confused by your silence explain again that you can do nothing for a whiner, that she must speak to you pleasantly. Do not let one occasion of whining go by without this treatment, else all will be undone. In looking for causes of

the habit other than imitation you might consider whether she has ever wrung reluctant assent from any one by teasing; that is, by begging and coaxing for something that was refused. The whiner often develops in a home where there is considerable variability in speech usage. You yourself must always speak to the child in a pleasant, decisive manner, and require corresponding speech from her.

But all is not done when one has dealt with the surface habit of whining. There may be an underlying cause in the home. If Mother and Father are not whiners, are they doubters? Do they resent any of the conditions of life? Do they feel and perhaps say that they suffer undeserved hardships? We have to be reminded again and again that children are sensitive to atmosphere. If the parents are pessimistic or resentful, even if they never say a word about it, the child will get that mental atmosphere and grow whining and resentful too. Look earnestly (and unresentfully) for a cause in the family atmosphere. Whiners do not grow in a home where faith in God's good will underlies all action and speech.

Question. My child of four has an imaginary playmate. She is an only child and plays alone a great deal. I thought it was good for her to talk with and play with this imaginary person, but of late she has taken to blaming him for all her small faults. If she takes a dish from the table and breaks it she says "Jacky" made her do it. If she doesn't drink her milk Jacky told her not to drink it. If she fails to obey it is because of Jacky. Ought I discourage Jacky's constant companionship?

Answer. Be very careful with the child who has an imaginary playmate. You may be dealing with a genius,

another little Robert Louis Stevenson. Do not banish the playmate; try to reform him by tactful suggestion, so that he will be an exemplary playmate. From experiences with a child about the same age who went through a similar phase I make these suggestions, which worked out well. Little Rose had an invisible playmate called Tom. At first he was a well-behaved lad, but after a while he began leading her into forbidden ways. One day when she was found snipping the fringe from a valuable rug, she said in answer to her mother's reproof, "Mummie, I just had to do it. Tom made me get the scissors and cut." When she couldn't go to sleep promptly it was because Tom was under the bed, shaking it. When she refused an article of food it was because Tom didn't like that and wouldn't eat it either. When she quarreled with her playmate Helen it was because Tom didn't like Helen and told Rose to slap her. But the mother didn't banish Tom. When the slapping incident came up mother said with decision, "You are mistaken. Tom didn't tell you to slap Helen. He'd never do such a thing. Whose child are you?" "Yours," said Rose. "And whose else?" "God's," said Rose. "Does God want you to hurt Helen?" Rose had had enough teaching to be sure that God did not. After a little more talk Rose was ready to go and tell Helen she was sorry and didn't mean to slap any more. "Because," she caroled happily as she brought Helen back to play, "I'm God's child, and He doesn't want me to slap." After that the mother did not let any bad advice of Tom's go unchallenged and Tom, from being a rowdy little boy who advised quarreling and destruction, became a quiet peaceable lad who gave good advice. We must remember how amenable small children are to friendly suggestion.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 6, 1938

UNITY SUBJECT—*Essentials of Spiritual Work.*

INTERNATIONAL SUBJECT—*Serving with What We Have.*—Mark 6:1-13.

1. And he went out from thence; and he cometh into his own country; and his disciples follow him.

2. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands?

3. Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

4. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief.

And he went round about villages teaching.

7. And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

8. And he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse;

9. But *to go* shod with sandals: and, *said he,* put not on two coats.

10. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.

11. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

12. And they went out, and preached that *men* should repent.

13. And they cast out many demons, and anointed with oil many that were sick, and healed them.

GOLDEN TEXT—*What I have, that give I thee.* —Acts 3:6.

SILENT PRAYER—*I bring all my faculties and powers into expression through the one Mind.*

Spiritual work requires concentration of the faculties. In addition to the unbroken focusing of attention on the part of the teacher, those who receive spiritual ministrations must hold themselves in a receptive frame of mind, with faith enough to convince them of the possibility of receiving the help they desire.

No one need be surprised at remaining ill, poverty stricken, or unsuccessful if he is antagonistic to the idea of spiritual service or regards it with skepticism. His mind and heart, where the seed of universal energy must spring up if he is to reap individual results, are hardened against it.

Chapter 5 of the Gospel of Mark closes with an account of the raising of Jairus's daughter. When He did this mighty work Jesus kept personality in the background by warning those around the child to let no one know of what had taken place. The report of that healing therefore did not precede Him. He went back quietly to His native town of Nazareth to teach and

heal and do the other work of the Father.

The people however had no faith in His power to help them. He was still only the carpenter to them, with a mother and brothers and sisters very like any one else of their number. If He had been a disciple of some noted rabbi or if He had caused news of the healing of Jairus's daughter to be passed from mouth to mouth throughout the country, the townspeople of Nazareth would not have seen Him with the eyes of personality only. In those still in personal consciousness the aspect of personality that causes one to belittle the capacity or works of another would have given place to personal worship. On the other hand, persons in spiritual consciousness would have seen in Jesus of Nazareth a true prophet and teacher.

Whether or not "familiarity breeds contempt" depends on what one is most familiar with in another. To be conscious of another's goodness is to be inspired with admiration and a desire to emulate it. Nazareth however, with a typically small-town outlook, lacked faith in goodness and refused to believe in the power that goodness arouses. "Can any good thing come out of Nazareth?" was perhaps the attitude of the majority of people at that time. Yet out of that commonplace village came the One who expressed goodness perfectly.

The teacher may concentrate on the ideal of goodness and by faithfully keeping it in mind may realize it in himself; yet he may lack power to do good to others because of their lack of faith in him. Even Jesus, the perfect expression of the divine-idea man, could do no mighty works in Nazareth such as the raising of Jairus's daughter. He was able to concentrate His attention perfectly in that case, regardless of the

news of the child's death that had reached Him on the way. His reaction to that news was an example in faithfulness to all students of Truth. "Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe."

To believe in life in the presence of death is more difficult to compass than believing in the power of the word in general. Yet the desire to believe in the former case provides the necessary hold on substance that makes the power of the word resistless.

We are accustomed to think of Jesus as able to do all things well, and failure on His part to help the people of Nazareth calls for our serious study. The helper and the one to be helped must be of one mind, the mind of Christ, before the word spoken or the thought sent out may unerringly find its target.

When we fail to demonstrate power, either through lack of sufficient faith in ourselves or because others have no confidence in our ability to succeed in what we are undertaking, two courses are open to us. We may re-examine our thought life with a view to correcting any error habits into which we may unconsciously have fallen, just as Jesus "went round about the villages teaching," or we may collect our faculties and put them to work expressing our conception of Truth anew. Jesus, when He found Himself unable to do mighty works in Nazareth, "calleth unto him the twelve, and began to send them forth by two and two," with instructions to concentrate their entire attention on the work they were to undertake. Personal considerations were ruled out completely, allowing full play for faith. Where no anxious provision for the future or thought for the material needs of the present is allowed, one must perforce depend on God for

supply. Where this is done the power of the word becomes fruitful of healing and other forms of expression in harmony with Truth.

QUESTIONS

1. Under what conditions is spiritual work effectual?
2. Explain the part that reputation plays in one's power to help one's fellows.
3. Why could Jesus do no mighty works in His own country?
4. How can one remedy one's failure to demonstrate power?
5. What does the sending of the disciples on the mission of teaching and healing described in this lesson represent?

Lesson 11, March 13, 1938

UNITY SUBJECT—*Realizing Substance.*

INTERNATIONAL SUBJECT—*Feeding the Hungry.* —Mark 6:30-44.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

33. And *the people* saw them going, and many knew *them,* and they ran together there on foot from all the cities, and outwent them.

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

38. And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that all should sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42. And they all ate, and were filled.

43. And they took up broken pieces, twelve basketfuls, and also of the fishes.

44. And they that ate the loaves were five thousand men.

GOLDEN TEXT—*Give them to eat.*—Mark 6:37.

SILENT PRAYER—*The substance of my thought is faithfulness and truth.*

In the last lesson we saw how great a part confidence and faith play in the ordinary round of everyday life and how lack of these qualities handicaps a person by reducing his power to do good work. Even Jesus, mighty in faith and compassion as He was, had small power to express the depth and breadth of this side of His character among people who disparaged Him and judged Him by personal standards.

If the last lesson dealt with failure, today's more than compensates for the negation there shown by describing an outstanding demonstration of substance. The contrast is complete. Instead of personal distrust and inattention in those who surrounded Jesus, we find eager interest and desire to hear the word of Truth.

When He and the disciples undertook to get away from the crowds for a season of rest and quiet, the multitude followed Him.

Nowadays when any one goes on a vacation or a holiday, he does not anticipate at the end of the journey the same conditions that he left behind him, nor does he accept disruption of his plans with a good grace. If these things happen he does not find it easy to bear them with patience. Jesus was not only patient with the multitude who followed Him out of the cities; He was gracious to them, sorry over their forlorn estate, and at once began to teach them "many things." When the hour grew late He did not send them away hungry, as the disciples, in their new-found pride in their healing success, advised Him to do. First He gave the disciples a chance to prove what they could do with substance. When they failed to take advantage of the chance, He multiplied the loaves and fishes to feed five thousand men, women, and children.

On the metaphysical side we find a lesson in the multiplication of the loaves and fishes when we consider it in relation to our consciousness. Eating is a symbol of mental appropriation. Our thoughts are the multitude to be fed with the substance of Spirit. We eat of this sustaining substance when we make true affirmations, thus partaking of the word of God. Without active faith we cannot vitalize our affirmations, and they then remain no more than vain repetitions empty of substance. Faith itself is the first substance that we are to appropriate. With it all things are possible.

The loaves too represent substance, the fishes our ideas of increase. There were five loaves, showing that we make substance manifest through the five senses when these are spiritualized. We see with the eye of

faith, and realization proves our vision true. We hear with the understanding, and what we hear thenceforth becomes part of our mental equipment for living. We feel sympathy and compassion for those who depend on the senses or the intellect to fit them to live and who struggle vainly to stay on top of their world. When we impart to them our understanding of the true way to live victoriously, we make our compassion substantial. And so on through the list.

The two fishes represent ideas in which there is great possibility of increase. The increase of ideas follows the same law as the increase seen in the plant and animal world, with this difference, that whereas the earth's increase takes place within the limits of space and time, ideas, being of the essence of Spirit, have no such limits. He who wishes to increase the loaves literally in space and time must first sow the seed, and wait for its germination, and for the harvesting, milling, and baking of the grain into bread: a long, slow series of processes subject to diverse contingencies.

He who wishes to increase his ideas may do so by speaking the word of Truth and opening his mind to its quick and powerful action; or he may realize the omnipresence of substance as Jesus did, without words except those of praise and blessing, provided that he looks up to the one source of power as he does so. Jesus knew that substance is not a slow, unwieldy, viscous mass that He must command and then wait to see start into motion. Its response was as quick, powerful, and unmistakable as the faith that was in Him.

We who wish to demonstrate our desires without delay or diminution know that substance must be real-

ized first in our own heart and mind in the form of faith. Once active there its manifestation is sure, and its limits are those alone which we impose.

QUESTIONS

1. Contrast the external circumstances that surrounded the feeding of the multitude, in this lesson, with those attending the failure of Jesus to do mighty works in Galilee.
2. What instance of the grace of the Christ Spirit appears in this lesson?
3. What metaphysical lesson is found in the account of the feeding of the five thousand?
4. What do the five loaves and the two fishes symbolize?
5. How may one increase or enrich one's ideas and through them one's thought life?

Lesson 12, March 20, 1938

UNITY SUBJECT—*Self-Discipline the Way to Overcoming.*

INTERNATIONAL SUBJECT—*Keeping the Body Strong* (A Personal Aspect of Temperance).—Mark 6:53-56; Judg. 13:12-14; I Cor. 3:16, 17; Rom. 12:1, 2.

53. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54. And when they were come out of the boat, straightway *the people* knew him,

55. And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

56. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

12. And Manoah said, Now let thy words come to pass: what shall be the ordering of the child, and *how* shall we do unto him?

13. And the angel of Jehovah said unto Manoah, Of all that I said unto the woman let her beware.

14. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe.

16. Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?

17. If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

GOLDEN TEXT—*Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing.*—Judg. 13:4.

SILENT PRAYER—*I call myself by the name of the Christ, and I seek to express the Christ power in my life.*

The Lake of Gennesaret represents a sea of divine life, and the land bordering that sea shares the divine-life idea. Through the universal life principle we are related, both within the consciousness and without, to all creation.

We reach consciousness of divine life by means of positive thought of things divine (a boat). As we realize the value to ourselves of this consciousness, we wish to make it a permanent state, by attaching ourselves in thought to all that is high and good. Thus we moor our boat to the shore of Gennesaret.

The Christ Spirit is the spirit of humility, of meekness and lowliness of heart. It makes its presence known by these qualities rather than by overpositiveness

and didactic certainty. The Christ in a man causes him to face circumstances (come out of the boat) as soon as he reaches certainty of conviction (the land). Notwithstanding his desire to escape from the insistent crowding of his own thoughts and to invite his soul for a period of silent meditation, he turns aside to minister to the thoughts that have no focus (sheep having no shepherd) and to heal them with a touch.

The healing power of the Christ is limitless. Not only does it cure physical ills. Diseases of the will also yield to its influence. Man is made obedient by it, and his nature is so transformed by its touch that when he realizes a cherished desire his chief thought is not selfish enjoyment of his good fortune but aspiration to enjoy it in divine order. Manoah (resting) rejoiced in the word that his wife was to give birth to a son, but he waited upon the Lord to learn exactly what the divine will concerning the child might be. That was the important thing.

The soul (represented by the woman) nurtures the body and gives it strength. Samson (distinguished) represents physical strength under spiritual discipline. Unless we discipline our powers as well as our desires, we miss the chance to gain understanding that gives meaning to life, and it accordingly means little to us.

Self-discipline solves the problem of intemperance by giving one the necessary detachment for overcoming the desires of the flesh. That intoxicants are injurious to both body and mind is common knowledge. To refuse them resolutely in the interest of a clean, healthy body and an alert mind is proof of self-discipline and the detached outlook.

Body and soul are interdependent. What is normal and right for the body causes it to show a normal re-

action. What is abnormal in the way of food and drink registers an abnormal reaction. Intoxicants affect both body and soul, and the reaction in both is abnormal.

Those who are building an enduring body temple omit from their diet beverages that have undergone a process that has changed their essential nature. The temple of God or regenerated consciousness of man is destroyed by indulgence in alcohol and its products. Since the organism of man is built cell by cell and destroyed in similar manner, it is easily seen that the choice of pure food and drink habitually is of the first importance.

Temperance implies the satisfaction and control of the soul's desires under divine law. It is therefore essential to understand what the divine law is in this regard. Temperance is not abstinence from intoxicating liquors only. It embraces all solid foods that contain toxic or intoxicating substances. The element of intemperance furthermore is present in every form of sensation. Indulgence in any of these forms is a step toward the destruction of the temple of God, the regenerate body of man.

One customarily thinks of spiritual service as teaching or healing. If these activities were all that could be so classified, many people would be barred from rendering service to God. Fortunately there is a form of spiritual service that is open to all. Any one who will may present his body "a living sacrifice, holy, acceptable to God." It is not a service that is easily rendered. It takes devoted thought and untiring effort, but it can be done where the desire to serve thus is steadfast.

The reward for spiritual service cannot be appraised in full. To sacrifice animal appetites for the sake of a

clean, virile body is but the beginning of the list of compensations. A sound mind in a sound body is worth any amount of self-discipline that may be required to realize it. A heart stayed on God completes the trinity of rewards and fits man for his role as a son of God.

QUESTIONS

1. The "touch" of the Christ brings healing. Explain how this consciousness of things divine is gained.
2. In what respects must we learn self-discipline in order to understand the meaning of life?
3. Does man's body show him what is normal and right for it? How does it do so?
4. What form of spiritual service is open to all?

Lesson 13, March 27, 1938

UNITY SUBJECT—*The Use of Discriminating Judgment.*

INTERNATIONAL SUBJECT—*Correcting Wrong Ideas of Religion.*—Mark 7:1-13.

1. And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,

2. And had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.

3. (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;

4. And *when they come* from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.)

5. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,
But their heart is far from me.

7. But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8. Ye leave the commandment of God, and hold fast the tradition of men.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;*

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

GOLDEN TEXT—

This people honoreth me with their lips,
But their heart is far from me.
—Mark 7:6.

SILENT PRAYER—*God gives me a heart to know Him.*

In life, as in the study of Truth, it is important to bear in mind the two aspects of Being, the formless and the formed. The formless is the source of all ideas, and whoever wishes to be original in thought and expression finds it necessary to cultivate consciousness of the origin of all thought, Divine Mind.

At the same time there must be expression, for without it no one can tell whether his ideas are workable or not. A nice balance between the formed and the formless must be kept.

The Pharisees, who represent in man's consciousness the religious ideas that are fixed by custom and tradition, are preoccupied with the realm of forms.

Fixed ideas may be founded on Truth to begin with, but the fact that they have become set in the mold of custom or tradition shows that they are separated from the formless.

The main objection to accepting our beliefs and opinions ready made is that in doing so we prevent the mind from exercising its function of reducing to form the formless stuff of divine substance. As long as this function is active in us it remains true that "ever the inmost becomes the outmost," as it was intended to do. Unless we do our own thinking we lose touch with reality and our convictions lack vital force. "We also believe, and therefore also we speak." Jesus spoke with authority in His teaching of the multitudes.

It is very certain that Jesus did not minimize the necessity of washing the hands before eating. But He purposely disregarded the traditions of the elders in regard to washing in order to break the shackles of unjustified custom from the mind and life of the people.

Man brings his religious ideas to the Christ but is not intent on impregnating these ideas with the light of the Christ understanding. Instead he tries to fit the Christ principles to his preconceived notions of right and wrong. These, not the Spirit of truth within him, form the standard by which he judges. All this must be changed and the principles of life given first place.

Mere lip service of God with no devotion in the heart, misses contact with Him, and the time spent in prayer is wasted. To serve another man we work for him. To serve God we follow the same plan. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

To do justly and to love kindness are expressions of the principles of life in the realm of the formed. To

walk humbly with our God is an undertaking in the formless realm of pure substance. Conduct has its springs there, and consciousness of God is but another name for this humble walking, with the mind lifted to a source higher than oneself, a source of power that is in, around, and above oneself. Such worship is not in vain, and the precepts of men do not interfere with it.

Some of the most effectual teaching is done by the indirect method. Jesus used it as often as it suited His purpose. When asked why His disciples failed to wash their hands before meals, He did not argue with the Pharisees or enter into a long discourse.

Jesus turned the tables on them by showing them how they too failed to keep the law of Moses in regard to parents. This law governs life, defining honor on the wider range of experience in terms of that which is due from children to parents. Man's life expression begins in total dependence on the parents who gladly do all for their child. When they in turn require support and help, the child's opportunity to develop his protective instinct and express his gratitude in practical form arrives. The law of responsibility and the law of gratitude are written in the book of life, and no tradition to the contrary can nullify them.

QUESTIONS

1. Explain two aspects of Being, and show how they differ.
2. Can one speak with authority from a background of ready-made opinions? Why not?
3. How does one give the principles of life first place in one's thought?
4. Where do we render our best service to God?
5. How did Jesus show that principle and not tradition should govern conduct?

I Sheltered Many a Care

By Grace Noll Crowell

I sheltered many a heavy care
  And hugged them to my bosom;
I held them close and guarded them
  For fear that I should lose them.
One day I sat beside the road
  Weary and worn and sighing,
Too tired to listen to the birds
  Or mark the white clouds flying.

Then suddenly a shining note.
  Like silver dropped from heaven,
Pierced my ears. The cooling shade
  Offered its wayside leaven.
The swaying grasses bent to touch
  My fevered cheek and blessed me.
A wild flower reached its gentle hand
  And lovingly caressed me.

The morning dew was like a drink
  Of water for my thirsting.
I saw a lark lift from the grass,
  His gold throat swelled to bursting:
I rose to shoulder all my cares
  And carefully to bind them
About my heart—but they were gone
  And, strange, I could not find them!

Silent UNITY

I am strong and steadfast in the light of Spirit.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

The mighty truth that everything in this universe is the product of thought few persons let sink deeply into their mind. Mankind have wandered in thought so far from the parent Mind that they do not reflect or observe that everything they do originates in mind. A very little observation and reflection will convince any one that mind acts upon matter in every phase of life. The story of creation begins in the Bible's first chapter with God's command that the dry land appear. Then in the second chapter Jehovah God formed man out of the dust of the ground. Not only here in the beginning do we find mind molding matter but all through the Bible goes the same story. Jesus said of His body that He could raise it up after it had been destroyed.

When it dawns upon man that this fact of mind ruling matter is true in both the great and the small he has the explanation of myriads of mysteries, strange episodes, and even reputed miracles. This great truth that mind is the source and moving factor in all creation would, if studied and practiced, prove of tremendous worth to religion, science, and art. Jesus taught the supremacy of mind in many illustrations, but His followers have not understood the metaphysical significance because they have not analyzed the mind or directly applied its spiritual attributes. When Jesus said that the Father was within Him and that the words He spoke were not His but the Father's, He must have referred to God as an interpenetrating mind.

Everything in this universe has its mental and its

physical side. Heaven and earth are parallel everywhere. Even the so-called elemental forces of nature are dual in character. Our men of science are puzzled because light sometimes appears as waves in space and again as particles. To a metaphysician the waves express the mind and the particles the matter. When Jesus walked on the water He blended His mind with the mind of the water and it obeyed His concentrated will.

Nature's mind is always the servant of man's mind when man lifts his thoughts to Spirit. Nature will even obey a determined will on an inferior plane of consciousness. Concentration of will as practiced by metaphysicians of the Orient, African witch doctors, and a horde of occult adepts bear testimony to the power of the mind to manipulate matter visible and invisible.

In an article condensed from Harper's Magazine and printed in the Reader's Digest, entitled "I See the King of Hell," Harrison Forman tells of his experience disguised as a Tibetan sorcerer in the "forbidden land" of Tibet. The gathering was for the purpose of calling up *Yamantaka,* "the King of Hell," whom the sorcerers worship. They all sat in a circle and joined in calling aloud and silently in rhythmic unity upon their king, and he finally appeared:

"Yama, King of Hell, was appearing little by little! He did not come in through the trees. He was not a Tibetan, masquerading. One moment he was not there, and the space was empty. Then he began to grow before my very eyes! . . .

"It was the glaring bulging eyes I saw first. At the height of an average man from the ground, they stared at us, filled with malevolence. To the right and left of the eyes were strange mists, which shifted and began

to take form until, like some evil flower bursting suddenly into bloom, they became all the thirty-four arms of Yama, with thirty-four hands, each grasping some implement of destruction. . . .

"But Yama was only the beginning. After him, the hardest to invoke, the lesser devils came willingly enough. I recognized the demon of Lust . . . a writhing demon . . . He danced before us, and love became something obscene, lascivious, horrible. The demon of Hunger was next, his ribs showing through his skin. The demon Anger followed, shapeless, with a face all twisted with passion . . . Other devils and demons appeared and then, as though it were a grand finale of the ceremony, Yama himself began his *danse macabre,* the most horrible of all, its every movement mocking the miseries of mankind with the clanking of his necklaces of skulls. I could smell the odor of death."

This description is too lurid to be printed in full, but this extract will give a slight glimpse of the conjuring power of those who make the elementals the object of their thought forces. Many persons think that hoodooism is all trickery, but it is not. Those who practice it are using the power of thought to work evil instead of good, and it responds as they have willed.

We wonder and doubtless ask if this visible appearance out of thin air of Yama was real, imaginary, or hypnotism. Such practices come under the head of imagination in its ability to mold into shape the universal elemental substance. We all continually are exercising this power with every thought, but we do not see our mental projections because our wills are not wholly concentrated on the thought object. Although we do not see the Yama take shape in the air

when we express his emotions, we get the reflection in our face and form sooner or later.

Note also that it required the concentrated thought force of all of these trained sorcerers to conjure their devil into manifestation. The same law holds good for a band of trained thinkers bringing an ideal of good into manifestation. It is upon this law that the Unity Healing and Prosperity Thoughts are based every month. Instead of a few metaphysical worshipers of Satan getting together in person, we have thousands of worshipers of Christ getting together in spirit, and, as should be expected, the results are so much greater for good that no comparison can be made with those who are imagining evil. Good is our God, and we know that God is the real and must prevail, because good is what we are all seeking, even though in our ignorance and fear we sometimes make obeisance to evil.

With our mind sharpened by these examples of the power of thought to make either good or evil manifest, let us put our whole spirit, soul, and mind into proclaiming the Healing and Prosperity Thoughts for this month.

HEALING THOUGHT

Thou art the strength of my life, and I am made whole.

PROSPERITY THOUGHT

All Thine is mine, and I am in all ways prospered.

(Use from March 20 to April 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL weeks ago I wrote to you for prayers for a severe attack of neuralgia and for bronchial trouble with a trace of tuberculosis. This followed a nervous breakdown last summer. I am happy to tell you that while writing my request for prayers I felt a great relief and assurance of help. The pain that had nearly driven me wild for several nights never manifested itself again, and I am better. I thank you and ask God's blessing upon you.—*Mrs. C. A., Los Angeles, Calif.*

I FEEL that I cannot put off writing this letter to you. I asked prayers for my little girl, three years of age, who had been deaf since birth and had never developed normally or been able to sit up. I asked your help a few weeks ago. She is now pulling herself up and sitting alone many times each day. She is also gaining in strength. She is beginning to hear. I can see she is hearing more every day. I cannot tell you how marvelous this seems to me, or how much from my heart I thank you.—*Mrs. J. K. W., Meadville, Pa.*

I AM MORE than grateful for your prayers for the recovery of little J——. The morning after my first tele-

gram to you the change in her was amazing, and I feel sure it was due to the spiritual help you gave her. More than ever I realize the power of Truth, and I strive every day to follow the principles of your wonderful teaching. I am inclosing an offering with my sincere thanks. —*Mrs. J. K., New York City.*

I HAVE been healed of asthma of thirty-five years' standing, years of suffering and misery. I have never had a recurrence of the disease though I have deliberately placed myself in surroundings that would formerly have brought me to a state bordering on suffocation. My breath came easily and as freely as though there had been pure air about me. I have praised God, and I give grateful thanks to you at Unity who prayed with me patiently. I am indeed completely healed and am very, very happy.—*V. N., Humberstone, Ont., Canada.*

I AM SO grateful for your prayers. The sight in my eye is coming back slowly but surely. Colors are brighter, and soon I will be able to go around by myself. I have again taken up a good part of my household duties. For all these blessings I thank God. My grateful thanks to you at Unity.—*Mrs. C. A., Port Royal, Pa.*

FIRST I want to thank you for your prayers and help during the recent illness that resulted in the loss of sight in my right eye. Thank God and all my friends in Unity, I am well again and have my sight. I am sending a love offering with my blessing.—*Mrs. P. C. C., Buffalo, N. Y.*

SINCE WRITING to you several weeks ago for prayers I have been very much better. I feel greatly uplifted. I had not slept for weeks; now I sleep the night through, all fear and nervousness gone. I had not been able to

walk, but my heart is much better and every condition is working itself out. I am very grateful for your continued interest in my behalf. I praise God and Unity. —*A. H., Atlantic City, N. J.*

Filled with Plenty

A COUPLE of months ago I wrote to you asking your help in selling a piece of property. Very shortly after a woman telephoned my husband asking him to show her this property, and she bought it the next day. That is exactly what happened, and all around us real-estate brokers were crying how terrible business was. I have been so anxious to send you some expression of gratitude, but not until this morning did my husband say or acknowledge of his own free will that the sale must have been made through the help from you. So in sending the inclosed offering I am very grateful not alone for the selling of the property but for what it means to me to have him acknowledge the power of Truth. Thank you very much for your kind help.—*Mrs. C. L. S., Oakland, Calif.*

I WROTE TO you several months ago for prayers that I might find a position. The day after I mailed the letter I received temporary employment, which appears to be developing into something permanent. I am deeply grateful for your help given to me so cheerfully. You may discontinue prayers, and God bless you.—*K. E. D., Los Angeles, Calif.*

I WANT TO tell you of my recent demonstration. You have been working with me in the matter of my prosperity. Today I received an increase in pay, the second within a year. And to think that about two years ago I

thought I was a misfit as foreman of a printing establishment! I am very thankful to God of course for the increase, but I am also thankful for your wonderful help in bringing me to realize God as my prosperity. —*J. N. C., S. America.*

He Shall Have Abundance

THANK you for sending me a prosperity bank. Since writing for it there have been miracles happening. I may have written you in the past about some clever little novelties that my husband makes and I paint. We put a gross of them in a small shop here last June. During the summer months a wee, small voice insisted that I show them to larger shops in cities. I did that the first part of November. I always take my Bible just before retiring and take the first verse I come to and use it for the following day. The day I went to the city I had this verse: "Be not afraid, but speak . . . for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." I tried several places but was discouraged by the buyers, as they had their supplies in. Then I went to the last place I could think of and was fortunate in finding the buyer out. I had over an hour to sit quietly in silence in the busy stockroom. The first thing the buyer said was "I wouldn't be interested" but I had a novelty ready to show before he was finished. He took it from me and was away for some time. By the time he was back with another man I had the full display out. He was delighted and ordered a gross. That enabled us to enlarge a bit with a new spray gun and other equipment. People come in to see our shops and buy. I am very grateful to Unity.—*E. R. W., Soap Lake, Wash.*

Search the Scriptures

LESSONS IN TRUTH has meant so much I lay it aside with a sense of parting from a dear and treasured friend. The peace and joy that has come with this series of lessons shall not depart but ever remain in my soul as comfort and guidance. It is with deep and abiding gratitude for the help and enlightenment these lessons have brought to me that I close today. May the peace that passeth understanding abide with you is my earnest desire.—*E. N. K., Indianapolis, Ind.*

THE STUDY of this lesson, the theme of which is the merging of the personal ego with the universal Being, has seemed to round out and make clearer all the other lessons we have had. It seems to strike the keynote that has been hinted at in the others. One particular situation in my life is now really being worked out through shifting my thought of it from the personal to the impersonal. The study of this lesson has aided me in doing this.—*J. G., Long Beach, Calif.*

My Help Cometh from Jehovah

READING UNITY magazine is like getting hold of the tree of life. I am inclosing a love offering in appreciation of the strength and spiritual comfort I derive from the Unity teachings and literature. God bless you all. —*E. H., New York City.*

WORDS cannot begin to express my appreciation of *Unity Daily Word* and *Weekly Unity.* It is just the help that I need and that every one needs in seeking God's kingdom.—*Mrs. W. C. D., Reidsville, Ga.*

I HAVE been wonderfully blessed since the first year

the *Unity Daily Word* was published, and I have been in touch with the Unity School of Christianity. I have not only been benefited spiritually but physically and mentally, and I have had many blessings through the power of God. God bless Unity.—*C. L., Easton, Md.*

He Is My Refuge

SINCE studying the Unity teachings my health and finances are much better and our home much more harmonious. I asked your prayers for a nervous condition which was greatly helped. My health is better than for fifteen years. My prayers go out each day with yours for universal peace and enlightenment to all humanity. —*Mrs. J. A. C., Firebaugh, Calif.*

I HAVE had many blessings since I wrote to you asking you to pray with me for my health and for rain. We have had several fine rains, the crops look fine, and the pastures are green again. My health is much improved. I am sending a love offering with my blessing.—*Mrs. W. P., Fredericksburg, Tex.*

SOME TIME ago I wrote to you for prayers that conditions in our home might be helped. I am thankful that through your prayers God has wonderfully blessed us. My son is working, my husband's business is promising, and my health is greatly improved. Thank God for His wonderful blessings, and for Unity!—*R. R., St. Augustine, Fla.*

I AM HAPPY to tell you how much you have helped me through the use of the prosperity bank, your literature and prayers. My health has become robust and my prosperity and success has increased abundantly. I have

tried faithfully to use your teachings, and I realize that I am beginning a new life. God bless you all at Unity for your wonderful work.—*I. S. M., Hampton, Va.*

Unto Us a Child

I WANT TO tell you that I gave birth to a lovely baby boy weighing seven pounds and fourteen ounces. My faith in God and your prayers made the delivery perfect, and from the minute my baby came I was at perfect ease with no aftereffects whatsoever. I was up on the ninth day and feel better now than I have for years. My first baby's birth was a regular nightmare, but this time I know God's hand guided me every step of the way. I kept saying the prayer in the ninth maternity lesson almost constantly. It fits the situation so perfectly. I can't find words to express how really grateful I am.—*Mrs. R. E. B., Hawthorne, Calif.*

His Truth Is a Shield

RECENTLY I wired you for prayers, and immediately I was filled with a feeling of harmony and peace. The way opened for me almost at once to meet my pressing obligations. This always happens when I ask you for help, and I am very grateful to God and to Unity. —*B. N., Los Angeles, Calif.*

THE HARMONY and peace and serenity that fill my being are proof that miracles can happen, as they did some two thousand years ago. Amazing and incredible things can happen when a person trusts enough to turn the steering wheel of his ship of life over to the Great Pilot. I am very, very grateful for your prayers.—*Mrs. A. B., Hollywood, Calif.*

Father, I Thank Thee

ONCE AGAIN I am happy to write and tell you of my many blessings through your help. Vacation trips, additional employment, and money from unexpected sources have come to me and my family, as well as a deeper and ever-growing consciousness of Truth. Words cannot adequately describe my joy and happiness. May the happiest of blessings be with you always.—*R. B. D., Oakland, Calif.*

YOUR LETTERS always do me so much good. When I get a letter I can feel the power, faith, and glory of the Lord pour into my heart and soul. May God bless you.—*Mrs. G. S., Farmville, N. C.*

Study to Be Quiet

YOUR HELP, together with God's has brought me a real demonstration. Some time ago I wrote to you for prayers that my daughter J—— might be given an insight into algebra, a subject that through improper grounding she couldn't seem to master. I wrote to you two weeks before the examination, as J—— was afraid that she would fail. At midnight the night before the examination, she said she had suddenly begun to see into it. She found the test very easy and passed first in her class. I am so grateful to God and to you.—*Mrs. W. M. T., Hodgeville, Sask., Canada.*

I AM WRITING to thank you for your prayers for my grandson. Last term at school he was not making the grades he should. After writing to you he gained seventeen points, for which I was thankful. He made good and passed to the eighth grade. Thank you again for your wonderful co-operation.—*Mrs. M. H., Yankton, S. Dak.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My husband was told recently that he must look for another job. Some months ago he was offered another place, but he refused to leave his employer during the busy season—said he would stay until some one could be found to take his place. His employer praised him very highly and told him that he could have his job as long as he wanted it. We thought we were secure, and now during the slack season, when there are no openings, comes this blow. After my husband tried to do the right thing, why is he paid in the opposite coin?—*Question answered by Silent Unity.*

The sincerity and efficiency expressed by your husband in the position he had will be rewarded, even though he may have seemed to receive pay in "the opposite coin." While the innate desire of all persons is to live and act in harmony with the divine principles of love and justice, they may at times fail to recognize these principles in their dealings with others. However any instance of seeming unfairness or injustice cannot limit the success of the individual who continually recognizes God as the true source of success.

The persons who abide in the realization that God is ever with them, revealing the way of success, cannot be negatively affected by what is sometimes termed the "frailties of human nature." Since He is all-wise and all-powerful, and since the success of an individual is not limited to one avenue of expression or one place of

service, there is no cause for anxiety when circumstances cause a change of position.

God always rewards those who express faith in Him and His principles, but He does not, through coercion of employers, cause an individual to receive his reward in one particular place of service. If an employee loses a position due to seeming lack of consideration on the part of his employer, God guides him to a new place of service where his abilities will be better appreciated.

We know that your husband's success is assured, for the Father wants him to be engaged in prosperous service that a part of the divine purpose in human affairs may be accomplished through Him.

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I have strong hunches about coming events, and when I do I turn to God and ask Him to help me follow the hunch with divine wisdom. Is it right that I do this?—*Question answered by Silent Unity.*

Your experience in sensing future events is not unusual in spiritually minded people. They prove that you have a great realization of oneness with God and the universe. The forewarnings or "hunches," as some people call them, are a result of your closeness to God in consciousness, and they give you an opportunity to prepare yourself spiritually to receive the coming events in a Christlike manner.

It is well that you turn at once to the power of God within you and thereby receive the strength and stability that you need to act wisely and sanely in circumstances that arise. At the same time you help to harmonize the situation for all concerned, giving them added strength, light, and understanding to meet their particular experience triumphantly.

"Wake Up and Live"

SPRING is upon us and nature is rousing from her long winter nap. Let us too decide to "wake up and live." This month the Unity periodicals offer some fine suggestions for successful living. First there is "Adventures in Prayer" in *Unity Daily Word.* Prayer is essential to a happy life and this article brings you some deep thoughts in support of the practice of prayer. The author, Frank B. Whitney, calls praying a great adventure and assures you that the rich storehouse of heaven is open to those who pray.

IF THE boys and girls don't watch out the grownups will walk away with one of the *Wee Wisdom* features this month. It is an article called "Indoor Gardening." Just read it and you will want to start one of these gardens right away. Think of a garden constructed from two pieces of glass and some blotting paper, in which you can watch the plants growing—roots, stems, and all. The author of this article, Will Herman, says: "A pocket garden will reveal many of nature's secrets to the careful observer."

IN A March issue of *Weekly Unity* Dana Gatlin tells of a woman who was suddenly and completely healed of a complication of supposedly incurable physical ailments. Experiencing a feeling of release, of confidence,

of buoyancy, she arose and walked with her old-time sureness and ease. What enabled her to let go of her affliction, of every fear concerning material things, and realize that there was nothing intimidating, nothing inharmonious in all the world anywhere? Let Miss Gatlin explain this to you in her article called "Divine Action."

MARCH *Good Business* carries a very helpful article by L. S. Munsell called "Business Is Good." If you have ever wondered whether the Jesus Christ principles can be applied to business, you will have no doubt of it after reading this article. The author takes up one Christian ideal after another and challenges you to name one of them that is not also a good business ideal, even an essential to success. He proves his claim in each instance and brings you real inspiration.

DO YOU ever imagine that you could be perfectly happy if only you could be somewhere else or could do something different? Maybe you are isolated in the crowded city and you long for the freedom and neighborliness of the small town. Or maybe you live in the country and yearn for the gaiety and bright lights of the big city. Wherever you live or whatever you do, you will find inspiration in Coursin Black's article "He Had a Message," appearing in the March number of *Progress*. It is based on the author's own experience in seeking true happiness. He tells you how to find "acres of diamonds" right where you are.

THE man who has acquired the habit of study, though for only one hour every day in the year, and keeps to the one thing studied till it is mastered, will be startled to see the way he has made at the end of a twelvemonth. —*Bulwer-Lytton.*

Try this plan in connection with the study of Truth and see what the results will be. Only one hour a day for a year will take you a long way into the course in practical Christianity that Unity offers, the teachings of which, if faithfully put into practice, are bound to bring about many happy changes in your life and affairs. This is a home study course, and you can advance as rapidly as your time and effort permit. If you are interested in full particulars about this study course, address a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

UNITY WELCOMED IN SOUTH AMERICA

"I was glad to hear from you, and I cannot express my joy at receiving your books," writes a young girl, daughter of a vigilance police chief in British Guiana, South America. "I have sent some of your tracts into the gold and diamond fields to families who are struggling for a living, and every one that reads them enjoys them.

"My father and mother have eight of us. They are unable to give us any books at all save our schoolbooks,

so I was like a bird on the wing when I received your books. Thank you very much."

Silent-70 received this letter of appreciation for *Lessons in Truth, Progress* and *Wee Wisdom* subscriptions, miscellaneous back copies of periodicals, and a number of pamphlets. Calls for Unity literature come from many parts of the world, and Silent-70 supplies it free of charge. This good work is supported by means of love offerings for which Silent-70 is very grateful.

PAUL ANSWERED THE CALL

"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And . . . straightway we sought to go forth into Macedonia."

Today, just as in Paul's time, there is a demand for the Truth message that teaches men how to live joyously and abundantly. Often the demand is unvoiced, but the need is there. Would you like to answer the call? One way is to join the Help-One-A-Month Club and send Unity's message of practical Christianity to at least one person each month. In sharing Truth with others you yourself will be doubly blessed. There are no club dues. A card will admit you to membership. Address it to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

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Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

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Van Nuys—Mary Hider, Unity, 14123 Gilmore

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Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT)

Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

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Waterloo—Goldie Richardson, 324½ E 4

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Wichita—Frederick E. Andrews, Unity, Eaton hotel

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Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

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Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
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Unity *Has Easter Story*

In April comes the glad Easter season, and *Unity* magazine has for you an appropriate story by Zelia M. Walters called "The Man Who Came Late." It tells of an afflicted child and of his distressed father, who suddenly hears of one who has power to heal lepers, restore sight, and even raise the dead. With new hope in his heart the father sets forth to find this great healer, but arrives in Jerusalem just after the Crucifixion. Does he give up in despair and return to his home? Mrs. Walters brings this story to a climax significant of the meaning of Easter. If you are planning to send an Easter gift to some friend, let it be a subscription for *Unity* beginning with the April number, in which this beautiful story appears. *Unity* is $1 a year.

Gift Booklet Now on Sale

When we first brought out *The Unity Viewpoint* our plan was to use it only as a gift with each magazine subscription (*Wee Wisdom* excepted) going to a brand-new reader. Since that time many of our old subscribers have asked for it too, and a great many have requested that we sell it. Now at last we are placing it among our regular booklets and asking 10 cents a copy for it. This booklet by Ernest C. Wilson explains some of the terms and methods frequently referred to in Unity literature, and is therefore a help to students.

Small Things Become Great

You know how the continual drip, drip, drip of water can wear away granite or how the repeated blows of a hammer can drive the heaviest spike.

Repetition—the piling up of small things until they make a great total—is among

nature's most potent forces. That is why it is important for every reader of *Unity* magazine to use *Unity Daily Word* every day. Repeatedly affirming the presence of God in your affairs is one of the most effective ways to open the channel for His expression.

Daily Word has a one-page lesson or meditation for each day, with a good thought for you to hold throughout that day. A year's subscription—365 daily lessons—will come to you for only $1.

The Story of Abraham

No Old Testament character is more interesting than Abraham who was called to leave his kindred and his father's house and go forth to a land that Jehovah would show him and where Jehovah would make of him a great nation. But all this is more than a story. Abraham's call, his journeyings, and the later events of his life have a deep metaphysical meaning, which is brought out in Charles Fillmore's book *Mysteries of Genesis* in chapters five, six, and seven. Mr. Fillmore's book throws new light on the Book of Genesis.

Unity's Cofounder

During the years of her ministry Myrtle Fillmore received thousands of letters asking for spiritual advice. Gladly she answered them, counting it a privilege to help others with problems similar to those which she herself had solved. The book *Letters of Myrtle Fillmore,* made up of extracts from these letters, will give you the same help and inspiration, for it touches on problems that are common to all. It is the only book of Myrtle Fillmore's writings.

What Are You Demonstrating?

Every one is a demonstrator of something—either good or bad—according to his mental attitude. In *The Sunlit Way,* by Ernest C. Wilson, the story is told of a man who was a good demonstrator of the undesirable. He had labored for twenty years in fear of losing his job, and finally the thing he had feared came upon him. Was there a hidden blessing in this seeming calamity? Turn to page 134 and read the story. It contains a valuable lesson. Sixteen chapters of inspiration await you in this book.

Reprinted by Request

The "most popular story ever to appear in *Progress*" was the label placed on "Prisoner of Fear" by scores of enthusiastic letter writers when it appeared in that magazine several years ago. Now by request of readers it is again to appear in serial form, beginning in March *Progress*.

Important to you is the fact that "Prisoner of Fear" not only presents the drama of a girl's fight to free herself from the bondage of fear and of prison, but it also explains the idea or principle by which she won her freedom from both.

You may read the complete story in the coming numbers of *Progress*. If you do not have a subscription, order one to begin in March.

Too Good to Be Kept

At the conclusion of his broadcast a radio announcer on the West Coast said: "I have just been reading a book called *Lovingly in the Hands of the Father*. You could not do a better thing today than buy a copy of this book. The copy I read from this morning is the tenth I have received. In a few minutes I will send it to a friend across the waters, and I know this friend will send it to still another. It is too good to be harbored by one person."

If you do not have a copy of *Lovingly in the Hands of the Father,* by Evelyn Whitell, send for a copy and let its message help you to demonstrate faith, joy, peace, plenty. The book is in story form.

For Blind Children

In a recent issue of "Torch," published by Franklin Square Subscription Agency for its own agents, appeared this interesting item:

"*Wee Wisdom* tries something new. It is the Braille edition of that astonishing children's magazine that has won a permanent place in the hearts of thousands of boys and girls. . . . There is no charge for this edition, but there is a reward for the agent —the satisfaction of being responsible for bringing the finest in juvenile literature to blind children. . . . Your past support of *Wee Wisdom* has made the outstanding Braille edition possible. Your continued support will insure the

continuation of this unprecedented philanthropy."

Wee Wisdom subscriptions are sent free to any blind boys or girls who can read grade 1½ of the Braille system. Wishing to share in this good work many persons are moved to send love offerings to Unity, and their support is greatly appreciated.

Pre-Easter Suggestions

Many persons observe Lent by self-denial and sacrifice. Another way to observe it is to give some time each day to spiritual preparation for the celebration of Easter, and for this purpose you will find help in the following books:

Master Class Lessons, by Ernest C. Wilson, brings you six lessons on healing, prayer, giving, overcoming, and other teachings of Jesus Christ.

The Contemplation of Christ is an inspiring word picture of the Master, and helps you to practice the principles that He taught. By Ernest C. Wilson.

Finding the Christ, by H. Emilie Cady, shows you how to come into the consciousness of your sonship to God.

Selected Studies, by Imelda Octavia Shanklin, contains several chapters that have a direct bearing on the mystical meaning of Easter.

Your study of these books will richly repay you.

Freedom in Finances

This is the title of a chapter in Frank B. Whitney's book *Open Doors.* You will find in this chapter four simple rules or statements that will help to free you from every limiting thought in regard to finances. This is just one of the many helpful chapters in *Open Doors.* Send for the book and let it point your way to a realization of life's best gifts.

This Book Wins Praise

"I have just been reading the book *All Things Made New,* by Frances W. Foulks," writes G. A. A., of Minnesota. "I consider it one of the best books published by Unity. I think every Truth student should have one and should meditate on it every day."

As spring approaches and nature prepares to renew herself on every hand, let the teaching of this book help you to come into the consciousness of newness in Spirit. *All Things Made New* comprises forty-nine beautiful meditations to meet your various needs.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth	$1.00
	Directions for Beginners	*Spanish*, $.10; *German, English*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
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	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
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	Where Blessings Begin		.10
	(12 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Your Good Is Right at Hand

A SHIP'S CREW in great need of fresh water signaled another ship for help. "Let down your buckets," came the answer. "You are in the mouth of the Amazon River." Fresh water in abundance and they were perishing from thirst!

Open your eyes to the good that is right at hand for you. Fix your thoughts on God's abundance, no matter what the appearances are, and you will make way for plenty to become manifest in your life and affairs.

The Prosperity Bank drill will help you to cultivate rich thoughts, and while you use it Silent Unity will join you in prayer for your prosperity and success. Let us send you a Bank with full instructions.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks, and while the drill is benefiting me I will save $3 to send *Unity* magazine for one year to each of these three friends, the subscriptions to begin at once:

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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Joy Cometh

BY CLARA PALMER

A new Greeting Booklet to send your friends at Easter

Joy Cometh is the true story of "Otto," who had a miraculous healing after he had been given but a few hours to live. Otto's friendship for children and animals, his struggles to save money enough to send for his family in the "old country," their happy reunion, his illness that threatened to end everything, and then his healing—all this is woven into a story that will appeal to any friend of yours whether he is Unity minded or not. It is written by Clara Palmer, author of the popular book *You Can Be Healed.*

Other Greeting Booklets

We have seven other booklets that are suitable to send your friends for Easter: *Holy Bread, The Song of Life, Twenty-Four Golden Hours, Where Blessings Begin, The Great Helper, The Protecting Presence,* and *The Way of Faith.*

With each booklet comes a free mailing envelope with an Easter design. The price of a single copy is 10 cents; of twelve copies to one address, $1.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

Reciprocation

By Della Adams Leitner

May every one that thinks of me today,
Or that I meet, see but the Christ in me;
Behold my real self manifest,
The true, the worthy, and the good,
The kind, unselfish one I long to be.
Then shall I rise, assisted by their thought,
Unto that plane, that pure and holy plane
Where heaven environs me—to know
God's perfect plan for me, His peace, His joy

In gratitude for this may I in truth
Have power to see in others only good:
Beyond their surface faults may I discern
Their hunger and their longing for the right,
And know that Christ is there and ever waits
Their recognition. As I see
For them divine perfection, so shall I
Be server and receiver and my life
Reflect the love of God that knows no ill.